Confidential Collection No 62/'46.

Year 1947-1948

Cls: 27-4(1)-1.

Subject: Conduct of mr Abdul Wahab
Deputy Director for Arts & Com
in Education in respect of
objectionable Observation
made by him in the course of
certain speeches made by
him in Feb 1947

the ground floor of the school and the Muslim students in the first floor. Mr. H.C. Suryanarayana Rao who also came to the spot appealed to the students to leave the place until some thing was settled.

On a requisition by the Head Master to disperse the crowd as - the school was closed for the day, the police requested the crowd to disperse and the Muslim students also were given help to leave the - school premises. While the remaining Hindu students were still - being advised to leave the premises, a few jutkas with muslim goondas are ascertained to have arrived at the I.T.L. building gate and joined the Muslim students and/few other Muslims that were already there. - They all rushed in a body towards the remaining Hindu students and - the Police who were engaged on duty and commenced pelting stones - and brick bats and even attempted to assault them with the casurina-twigs they secured. But the Police overpowered them and took in to their custody the ring leaders viz., 1. Sheik Abdulla s/o Abdul - Gaffaar aged 45 - Munireddy Palya, 2. Abdul Gaffoor s/o Abdul Azeez - age 30, Munireddy Palya, 3. Syed Thavakal s/o Syed Peer, 4. Sheik-Mahaboob - student and 5. Abdul Rahim Mekri - student and the situation was brought under control by about 12-30 p.m.

The Dy. Director of Public Instruction who was all the while there is learnt to have left the place at 12-15 p.m. in his car.

To-day morning as usual on Saturday the students assembled near - the school by about 7-45 a.m. and on the Head Master announcing that to-day has been declared a holiday on instructions from the Director - of Public Instruction and that all could go home, some of the students requested him as to whether their fees would be received without fine on Monday, as on 28th, the last day for payment of fees without fines, they could not do so due to the troubles. The Head Master said that the matter would be considered later.

The students were still within the premises. On the advice of Messrs. Krishnaswamy Pillai and H.R. Abdul Gaffar, General Secretary - Muslim..

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Muslim League they all quietly left the place.

Developments are being watched.

SECRET.

No.S.B.176/46-47. Dated Bangalore 1st.March 47.

Copy forwarded with compliments to the Chief Secretary to the Government of Mysore Bangalore for information, in continuation of this office even no. and date.

Inspector General of Police in Mysore.

.....

1) Ja Jurnal

Min Home WD 2/3/47

& Min Edn

2) Please ask the W.P.I to submit a detailed report with the explanation of the W.P.I in the matter

4/3/47 4) Edn Secy WD 7/3/47

5) Obl- sub for abbe.

8.3.47

Home 8/3

Sec'y to the D.P.I

No.B.6634. dt 11.3.47

Forward copy of the above and requests to furnish a report in the matter.

Sec'y A.

12.3.47

5365

Extract from the Daily News 9/13.3.1947 and Indian Express regarding the speech delivered by Mr. Abdul Wahab, Deputy D.P.I. at the Girls High School, Trincomalee.

For perusal in continuation the D.P.I may be asked to obtain and submit the explanation of the D.D.P.I in 3 days, as the matter seems to call for very urgent action.

Min. Edn. 15/3/47 14/3/47

The Do. submitted.

17.3.1947 PS

Secy. Edn. 17/3

Issue. 17/3/47

Today

To

The D.P.I.

Do. NOE 6725. 18/3/47

Requests him to obtain & forward within three days the explanation of Mr. Wahab who made the speech.

Do. Reminder submitted.

24.3.1947 PS

Secy. Edn. 24/3

E & Christianity."

General and Revenue Secretariat | File No. _____ of 194

Serial No.

Speeches alleged to have been made by Mr.Abdul Wahab Deputy Director for High Schools.

1) There are two speeches to be dealt with, one delivered in the Government High School, Tumkur on 21-2-1947 in connection with the Prophet's Day and the other in the Government High School for boys at Malleswaram, Bangalore on 28-2-1947 in the matter of singing "Vande Matharam" in schools.

2) The first speech created a sensation in the country and was commented upon and criticised adversely in the local papers and at the meeting of the Bangalore Bar Association and some leading articles were also written about it. The D.P.I. held a confidential enquiry in this connection at Tumkur on 20-3-47. The speech first appeared in the Indian Express of Madras on 13-3-47 and a copy of the verbatim report taken by the reporters is enclosed here-in for perusal. The following are pertinent extracts from the report furnished by the D.P.I. in the matter:- "It became evident at the enquiry that certain were references in Mr. Wahab's Speech to:-

(1)Christianity started rightly with one God but developed belief in a Trinity.

(2)Hinduism has deteriorated so much that the present generation is unworthy of that great religion.

(3)Contrary to the teachings of Sri Sankaracharya and Sri Ramanujacharya, Hindus indulge in idol worship.

(4)Muslims do not believe in the Christian principle of showing the other cheek when hit on one cheek but in striking two blows where one is given.

(5)Muslims are opposed to Vande-mataram because in that song homage is paid to mother earth, which is vile and dirty.

(6)The demand for Pakistan is only like a junior brother asking for his share of property on attaining

to the main points between the evidence of the teachers and the speech as taken down by Mr.Gundu Rao, the reporter. Coming to the explanation of Mr.Wahab, he states that he certainly does not remember having said anything about the deterioration of Hindu religion, except perhaps that latterly caste differences have sprung up. As regards Christianity, he says that he said nothing derogatory but he does not deny the reference to the quotation from the Bible. He admits that he might have said that, if the Hindus kill Musalmans, they should expect to be killed in return. He also admits having said that a Muslim would bow only to the pure God and to nothing impure or earthly. With regard to Pakistan, he admits to the statement having been made but with the addition, that it should not justify killing each other.

The D.P.I. concludes that it is established beyond doubt that Mr.Wahab did touch in his speech on points 1 to 5 and that his appeal for good-will and peace was entirely lost in these unprovoked, unjustified, irresponsible attacks and asides and his speech deserves to be severely noticed. It is not open to an Officer to make any remark or statement which can even be suspected of being of a political nature and Mr.Wahab has to be held guilty on this score. It is his considered opinion that Mr.Wahab has offended the rules governing conduct of public servants and the punishment which meets the ends of the case may be meted out. It is as improper as it is unfortunate that a highly placed officer of the Department, coming only next to the Head in rank, status and power should indulge, throwing

Serial No.

Prudence to the winds and in utter disregard of the feelings of the audience, in remarks so very derogatory to two great religions and make a statement which implies a justification of Pakistan -- a major political issue which has absolutely no bearing on Mysore State. It is setting mischief afoot".

3) In this connection, Mr.Wahab makes an insinuation against the D.P.I. "What has been said at my back at Tumkur, good or bad, otherwise it could never be evidence against me -- that is simple justice" The D.P.I. considers that this statement smacks of insubordination and insolence considering that the Head of a Department or even a superior officer is empowered to hold a confidential enquiry. However, he leaves it to Government for consideration whether a Departmental enquiry in quasi-judicial form is to be held as contemplated under Sections 242 to 248 (Page 73) of the Manual of general circulars & Standing Orders, Part I.

4) As for the disturbance in the Malleswaram High School in the matter of singing "Vande Matharam", it is reported that such prayer had been going on for the last four years without any objection from any quarters. Now that the Muslim students had taken objection to the song, a compromise was arrived at on 10-2-47 in a meeting of all the teacners and students representatives of both the communities that a few verses from "Bhagavad Gita" and "Holy Quran" might be recited, otherwise the prayer was to be dropped. This was not adhered to and counter prayers were going on till 12-2-47 when the

Serial No.

suitably. Since then, the situation had eased and no untoward event had taken place till Mr.Wahab visited the schools on 28-2-47.

In this connection, the I.G.P. reports that confidential enquiries revealed that certain members of the Muslim Students' Federation and a few students of the Malleswaram High School had discussions with Mr.Wahab at his bungalow on the night of the 27th February, a day previous to the incident at the school and also on the morning of the 2nd March (Sunday) after the incident. 29-O

The following relevant extracts from the report furnished by the D.P.I. on the subject are worthy of notice:-

"In the beginning, he made an appeal to the loftier sentiments of the pupils and exhorted them to forget their differences, but latterly when explaning why Muslims are opposed to the singing of Vande Mataram, he hurt, in a brutal manner, the feelings of the Hindus and held up their alleged worship of the earth to ridicule in unseemly languages which is not expected of a teacher and an officer. A Muslim teacher, Mr.H.Abdul Rahim corroborates to some extent what others state, "To you, earth is a Goddess but to them, it is nothing but earth which they trample upon and even commit nuisance". It is not open to him to hold up the song to ridicule in such an unbecoming manner, when he was talking to the boys not as a Muslim but as a responsible officer of the Department. As regards the incident relating to Nagaraja Rao, the Drill Instructor (he is reported to have been mobbed by all the Hindu students for having slapped a student for stealing cycle parts), he 29-P

WD 05288—GPB—15,000—8-1-47

General and Revenue Secretariat | File No. | of 194

Serial No.

pointed to a boy as a thief in an assembly of over 500 boys and teachers and justified the beating given to him by the Instructor. What Mr.Wahab did was educationally unsound and I am ashamed that my senior Dy.Director should have stooped to a public chastisement of a boy not even proved guilty. This is one of the instances which proves Mr.Wahab's incapacity to think connectedly and appreciate the real consequences of his action.

In his explanation, Mr. Wahab says that he went to the school because several times some of the Muslim students reported to him that the tension between them and the Hindu boys had come to the breaking point and unless immediately checked a bad clash was sure to occur as they were being deliberately insulted and that his other reason for going was that Nagaraja Rao, Drill Instructor was mobbed by all the Hindu students. The only course of action open to Mr.Wahab was to direct the boys and the teacher to the D.E.O. The teachers had no business to see the D.D. over the heads of the Hd.Master and the D.E.O. Such a practice is never encouraged by any officer with administrative experience. Mr.Wahab ought to have taken my permission to go to the school as the D.D's have no separate existence and no control over schools or officers since the reorganisation of the Higher Inspectorate and the D.E.O. is the administrative head of the District, responsible directly to the Director. "Ignorance is no plea neither in law nor in administration".

5) In the last para of his explanation, Mr.Wahab

Serial No.

except two that came up-stairs to see him. But the police report dated 1-3-47, forwarded by the I.G.P, states that a Hindu boy was assaulted by some Muslim students. that a few jutkas with Muslim goondas are ascertained to have arrived there and joined the Muslim students and a few other Muslims that were already there, that they rushed in a body towards the remaining Hindu students and the Police who had arrived in the meantime on the scene and attempted to assault them with casurina twigs, that 5 ring leaders including 2 students were taken to custody and that the Dy.Director was all the while there. It is clear from this report that Mr.Wahab consciously or unconsciously created a first class situation for a communal clash by his unapproved visit to the school and was looking askance at his handiwork until he left the place at 12-15 p.m. The situation is reported to have been brought under control by 12-30 p.m.

6) In this connection. it will not be out of place to go through the previous records about this officer, which were not favourable to him in any way.

(a) In June 1933, Government directed that the last increment granted to Mr.Wahab subject to his passing the examination be withdrawn from 1-7-33 on a report from the D.P.I. that he had been evading to pass the prescribed and obligatory examination in Kannada for four years.

(b) In August 1934, he was warned by Government for his indiscreet action in having admitted more Muslim boarders than should have been done into the Vokkaligar Hostel at Channapatna, without the permission of the Committee and the Dy.Director, put up the Non-vegetarian kitchen for Muslim boys next door to that of the vegetarian kitchen for Vokkaligar students and slapped on the cheek two vokkaligars boys who were found to be not boarders of

Serial No.

(c) During his Stewardship of the Government High School, Malleswaram, there was a defalcation in the school due to his gross negligence in not checking the accounts properly and Government directed in December 1934 the recovery of Rs.2,000/- from him on this account in monthly instalments of 10% of his pay.

(d) In the same connection, Government directed in February 1936 that his further promotion be stopped till he showed improvement in the maintenance of the accounts of the institutions in his charge

(e) While recommending promotions to the higher grade Mr.E.G.Mc Alpine the then Director made the following remarks, among others, in his letter dated 13-12-37, re: Mr.Wahab.

"In the previous proposals, Mr.Abdul Wahab was recommended to be passed over as he had not passed the Kannada Proficiency examination. He was compelled to take leave until he passed the examination and he continued for nearly a year to be off duty. As temporary misappropriation was part of Mr.Wahab's offence, I consider that he has been extremely lightly treated and it will require a very considerable period of financial probity on his part to convince me that he is worthy of further promotion. For these reasons, I am not recommending that Mr.Wahab should be promoted to the grade Rs.300-20-400 now".

This proposal was accepted by Government and his name was passed over for the second time, for promotions.

(f) In August 1941, it was apprehended that there would be a communal trouble over an incident created by Mr.Wahab at Mandya, when he was D.E.O. there. He is said to have played a ruse to get a fine building built by a Hindu gentleman for the local Urdu school through the medium of the Kannada school by issuing a written order to the Head Master of the Kannada Middle School to shift that school to the new building and then countermanding it five days hence by asking the Head Master to hand back the order personally to him, though the building had been technically taken possession of for the Kannada school by holding the Sarswathi Puja and shifting a few articles of furniture as a token of occupation.

Serial No.

" Mr. Wahab's incapacity for administrative work is constitutional. He not only suffers from being a person of poor intelligence and without capacity for concentrated thinking but he has also the additional disadvantages of being a person of extremely impulsive nature and of having a quick and badly controlled temper. It is the combination of these qualities which has landed the Department in difficulties in the present case. It is not open to Mr.Wahab to say that, if he is not allowed to have his own way in a matter where the whole trouble is due to him. he will not continue in Mandya."

Government finally ordered the shifting of the Kannada Middle School to Mr.Boriah's building and the Urdu Schools to some other building and observed that it was necessary to point out to the D.E.O. that his action was irregular and tactless and that it was desirable to transfer him to a teaching post.

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8) In connection with his promotion as Dy.Director, Mr.Sultan Mohiyuddin reported as follows: in February 44:-

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Mr.Wahab's confidential reports during the past 6 or 7 years had stressed his general lack of tact, of necessary knowledge of departmental rules and procedure and of caution and dispassionate judgment and that he was not fit to take the place of Mr.Narayana Iyengar who was, therefore, granted one year's extension. In 'March' 45, the same Director recommended that he might be appointed as Dy.Director temporarily for a year in the first instance before he was definitely and finally passed over, in view of the more recent good reports about him. The then Minister for Education (Rajamanthra Pravina H.B.Gundappa Gowda) did not agree with his view and proposed that Mr.Gordon might be posted as Dy.Director and the Dewan had no objection to this arrangement. But, during circulation, the Minister for Public Works and Industries (Mushir-Ul-Mulk J.M.Imam) recorded his opinion, agreeing with the D.P.I., that Mr.Wahab might be given a chance and tried and if he proved inefficient, he might be sent home. The matter was, thereupon, considered at a meeting of the Council of Ministers and it was decided to try Wahab as Deputy Director on a tentative basis for a year

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9) There are two other incidents, which Mr.Wahab has

Serial No.

impartiality in recommending enforcement of departmental penalties. In fact, these cases can be quoted against him as will be seen from the following accounts.

In one of the matches connected with a Foot-ball Tournament conducted by the Y.M.C.A. authorities on their ground on 13-9-45, the Central High School was pitted -- against the Fort High School. During the match B.K.Rajasekhara, a player of the Central High School team and who also happens to be a brother-in-law of Mr.Appaji Gowda, is alleged to have clashed with three Muslim boys of the opposite side and badly assaulted them inflicting bleeding wounds. On the report of Mr.Wahab, the D.P.I. ordered the rustication of Rajasekhara for a period of two years, which was ~~taken~~ later on reduced to one year on the intervention of Government. In his report to Government which is a treatise on the technics of Education, Mr.Sultan Mohiyuddin tries to defend his own action and that of his Deputy in this matter but he could not explain away the salient point as to why the Dy.Director considered it unnecessary to obtain the explanation of the boy and have it sifted at the full and personal enquiry held by him. Surely, an Officer who wants a quasi-judicial enquiry about himself should have granted this concession to an immature boy.

2g-E

The second incident relates to the son of Rajamanthra Pravina H.B.Gundappa Gowda. When celebrating the School Day in the Fort High School in December 1945, some of the Muslim boys are said to have drawn their emblem on the Notice Boards containing the Programmes of events. Balachandra, son of Mr.Gundappa Gowda is said to have instigated some Hindu boys to rub off the emblems with chappaled feet and for which action, he received a thrashing from some of the Muslim boys. The D.P.I. directed Mr.Wahab, the Dy.Director to conduct an enquiry in the matter. As for the report furnished, let Mr.Wahab speak for himself. "For this, he deserves detenent punishment -- atleast two years rustication. Boys coming from good homes are expected to behave better and if he has been roughly handled he must thank himself for it, the offence has been very grave and insulting to the whole community".

2g-F

Verily in Mr.Wahab's judgment, it is equitable to impose punishment to the boy who was roughly handled and

Serial No.

action on this report and the question was dropped.

10) On the recommendation of the present D.P.I, Mr. Wahab was confirmed as Dy.Director in grade Rs.500-50/2-750 after the expiry of the period of probation, with retrospective effect from 13-5-1946. But, Mr.Kasturiraj Chetty seems to have completelv changed his opinion about this officer now. The following are the ~~xxxxx~~ concluding remarks in his present reports:-

"The whole trouble with Mr.Wahab is his temperament. He lacks dispassionateness of judgment and he can never appreciate the consequences of his action. He has the additional disadvantage of being extremely impulsive. He is entirely responsible for the situation that arose in Malleswaram. There is no knowing when he will land not only himself but the department in troubles. His conduct deserves to be noticed suitably and this may be taken into account when meeting out punishment to him for the speech he made at Tumkur".

"As the Government is aware, the previous record of Mr.Wahab is not happy. The confidential reports are unfavourable. He has asked for trouble wherever he has worked. He easily creates situations. He created one such situation in Mandya which would have ended in a serious communal fracas but for the interference of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, under the reorganisation, being attached to the office without an independent existence, be safer. He has belied this hope. It was not within his competence to go to the High School, Malleswaram, yet he went, the unhappy aftermeath is well known to Government. The address at Tumkur caused quite a rage in and outside the State.

Mr.Wahab is the senior Dy.Director, he was confirmed as Deputy Director on 13-5-46. He is drawing Rs.500/- in the grade Rs.500-50/2-750. There is a higher grade of Rs. ~~700-50/2-750~~. 700-50-800 vacant from 1-8-46 and I have not so far recommended Mr.Wahab for it. It is my considered opinion that he does not deserve it and he should be passed over. His increments also should be with-held for a period of two years"

Serial No.

punishment recommended by the D.P.I. will be adequate for the purposes. Mr.Wahab will become entitled to his first increment in his present grade only on 13-5-48. If the recommendation of the D.P.I. is acted upon, it will be only postponing punishment. As for the vacancy in the higher grade, the D.P.I. definitely recommends that -- Mr.Wahab's claim may be passed over. It is, therefore, necessary to fill up this vacancy early as, otherwise, an officer in the lower grade will have to continue indefinitely on an acting basis against the vacancy in the higher grade. If it is filled up within the Department, it will be alright. If it is to be filled up by an officer from some other Department, Mr.Rajagopal Rao will lose his promotion for no fault of his, if Mr.Wahab also is to continue in the lower grade as there are only two posts in it and Mr.Rajalochanam is already working in one of them.

12) This case can be brought under Section 312 (page 86) of the Manual of general circulars and Standing Orders, Part I.

Govt. Secy 2 6/5/42

The above two instances prove beyond any doubt that Mr. Wahab is guilty of very grave misconduct. His so called speeches have certainly embarrassed the feelings and relations between the Govt. and a section of the servants of His Highness the Maharaja. He has committed a breach of Rule 47 of the Rules for the

Serial No.

General Circulars and Standing Orders part-I which reads as follows:—

"No Govt servant shall in any document published under his own name or in any public utterance delivered by him, criticise the policy or act of Govt or make any statement of fact or opinion which is capable of embarrassing

(a) the relations between the Govt and the subjects of His Highness the Maharaja or any section thereof, or

(b) the relations between the Govt of His Highness the Maharaja and His Majesty's Govt."

This rule is a very important and substantial canon governing the conduct of public servants and the grave and seriousness of its breach is fully indicated in the note to para 313 of the Manual of General Circulars and Standing Orders part I which reads as follows:—

"Seditious propaganda or the expression of disloyal sentiments by a Govt servants will be regarded as sufficient ground for dispensing with

General and Revenue Secretariat | File No. | of 194

Serial No.

The D.P.O. has framed charges against Mr. Wahab after holding a detailed preliminary enquiry and has obtained his explanation in connection with these two instances. The same may be perused with the comment of the D.P.O. thereon. His explanation is a jumble of disjointed and irrelevent statements not meeting the charges squarely. He does not definitely and specifically deny the charges nor does he admit them. The concluding portion of the D.P.O.'s comment reads as follows.

> "There cannot be two opinions about Mr. Wahab's speech under reference the painful reflections alleged are established beyond doubt, the incidental remark about political demand and its justification by implication is more than admitted, and the danger of such a speech at a juncture when the gulf between Communities is widening, when every effort is needed to bring about amity understandings are

Serial No.

While dealing with the explanation of Mr. Wahab, another point of procedure raised by the D.P.I. may be dealt with with advantage. And that is whether a departmental enquiry in quasi-judicial form is to be held as contemplated under paras 242 to 248 of the Manual of General Circulars and Standing Orders part I. It is a point to be decided by Govt. but the D.P.I has not helped us with his opinion. It seems that no departmental enquiry of the above kind is necessary nor desirable in public interest. The accused officer has been apprised of the charges against him and he has furnished his explanation. He has not also asked for a departmental enquiry of the above kind definitely and specifically. Besides an enquiry of the kind will further deteriorate the and embarrass the public feelings. The decision on this question depends to a degree on the quantum of punishment that is proposed to be awarded on the accused officer the previous History of this officer is very bad and on this ground also, there does not seem to be any real need

Serial No.

the kind. The confidential reports about this officer are placed below for perusal.

The previous history of this officer is rather interesting. These records begin with short recorded by Mr. D. S.P. Chinnappa from 30.6.1927. D. S.P. Chinnappa who had good opinion of this officer in the begining had to change his opinion later when recording his remarks in the capacity of an executive executive officer as the Head of an Institution. In 1929, he recorded as follows:

"He is an enthusiast and in his enthusiasm, he is apt to transcend the limitations of rules. He grew rather unpopular with his assistants last year under circumstances which were rather doubtful. He is a disciplinarian to a degree and in his eagerness to exercise discipline, landed him in difficulties."

In 1934, Dr. Chinnappa wrote as follows:- Mr. Wahab continued as Headmaster of the Govt. High School Channapatna. -- His enthusiasm for work is certainly profound. but I fear he often yields to impulse and mars

Serial No.

advise him as a brother ~~spoke~~ spirit and I only hope that he will turn over a new leaf with a sobriety and temperment which a married life gives and which he entered into during the year."

In 1941, Mr. Mealpine wrote as follows:- In my report on the work of Mr. Wahab for the year ending 30th June 1940, I had indicated that although I did not think that Mr. Wahab would be likely to be effective as a Dist. Educational Officer. I had posted him as D.E.O. Mandya in order to try him in that capacity. ------. Although I had warned Mr. Wahab that as a D.E.O he would have to look into rule and regulations etc I do not consider that Mr. Wahab has really profited by my advice & think that by temperment he is unable to give hard concentration to any administration matter. and I am definitely of opinion that he would be impossible as a Deputy Director."

In his 1942 report, the same D.P.I. Mr. Mealpine wrote as follows:-

My report re. Mr. Wahab was not entirely favourable last year, and

Serial No.

had to be removed from the post of D.E.O. Mandya on account of his lack-lustre handling of a local situation which very nearly resulted in a serious communal trouble.
he is definitely unfit for promotion as D.D.P.I.
The opinions of Mr. Sultan Mohiyuddin and the present D.P.I. are guided in paras 8 and 10 of their notes. All these records go to show that it is not desirable to retain him in Govt. service.
The reports of the present D.P.I. are so damaging that when we come to read his recommendation regarding the punishment proposed by him, one feels like having taken false step. That means to say that the punishment proposed by him seems to be inadequate. He proposes that the withholding of increments for two years and passing over his claims for promotion to the next grade viz Rs 700-50-800/-. But taking all aspects and circumstances of the case, it seems very desirable

Serial No.

which reads as follows:—.

"Misconduct or inefficiency

No pension may be granted to an officer removed for misconduct or inefficiency, but in cases in which the officers so removed are deserving of any special consideration, compassionate allowance may be granted provided that the allowance granted to any officer shall not exceed 2/3 of the pension which would have been admissible to him if he had been retired on medical certificate."

Strictly enforced

In this connection, reference is invited to the position detailed in para 11 supra in case Mr. Mahab is continued without promoting him to the next higher grade i.e Senior D'D.P.I. on Rs 700-800/—.

The case may perhaps be decided at a meeting of the Council

Min'r Edn & Dewan through the Chief Sy.

21/5/42

Recd on 22/5/42 8197

I agree with the Edn Sec'y that in the circumstances of the case, the punishment proposed by the D.P.I is wholly inadequate.

It seems unnecessary & inexpedient to order a further departmental enquiry. There is enough

E. 6360

General and Revenue Secretariat | File No. | of 194

Serial No.

material for a decision being taken by Govt
the matter may be disposed of at
a meeting of the Council. WD 28/29. 5. 47

30/5/47

For sending copies
Edl Secy of the O/C Note. C.B. WD 31/5/47

W/C WD 31/5/47

C.B.
31/5/47

C.N. to Secs to
Edn Secy)
& Chief Secy) Secs 2/6/47 31/5/47

WD 2/6/47

Secs 4/6/47 2/6/47

Council File No. ...
For Consideration
at a Meeting of Council

CIRCULATION NOTE.

C.1247

For Consid... at a Meeting of Council

STRICTLY CONFIDENTIAL.

SUBJECT:- Notice to be taken of the conduct of Mr.Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947.

. . . . .

Consequent on a provocative speech delivered by Mr. Abdul Wahab in the Government High School at Tumkur on 21-2-1947 in connection with the ex'Prophets Day' and wide spread comments and criticisms both in the Press and by the Public, the Director of Public Instruction was requested to enquire and report with the explanation of Mr. Abdul Wahab in this behalf.

Subsequently, Mr. Abdul Wahab is also reported to have visited the Government High School at Mallesswaram on 28th February 1947, of his own accord and without the permission of the Director of Public Instruction addressed the boys, after assembling them in the matter of singing "Vandemataram".

The Director of Public Instruction who conducted the enquiry and after seeing that the first explanation of Mr. Abdul Wahab was too general, called upon Mr. Wahab to offer his explanation on the following points which as the result of the enquiry it became evident that Mr. Wahab had referred to in his speeches:—

(1) Christianity started rightly with one God but developed belief in a Trenity.

(2) Hinduism has deteriorated so much that the present generation is unworthy of that great religion.

(3) Contrary to the teachings of Sri Shankaracharya and Sri Ramanujacharya, Hindus indulge in idol worship.

(4) Muslims do not believe in the Christian principle of showing the others cheek when hit on one cheek but in striking two blows where one is given.

(5) Muslims are opposed to "Vande Mataram" because in that song homage is paid to mother earth which is vile and dirty.

(6) The demand for Pakistan is only like a junior brother asking for his share of property on attaining majority.

After considering the explanation offered by Mr. Abdul Wahab on the above points, the Director of Public Instruction reports that it is established beyond doubt that Mr. Wahab did touch in his speech on points 1 to 5 and is of opinion that his appeal for good will and peace was entirely lost in the unprovoked, unjustified, irresponsible attacks and that his speech deserves to be noticed. With regard to item 6. the Director of Public...

states that Mr. Wahab admitted having made reference to Pakistan and opines that it was improper and unfortunate that an Officer, coming only next to the Head of the Department in rank should indulge in references derogatory to two great religions and make a statement which implies a justification of Pakistan.

Reviewing the previous record of Mr. Wahab, the Director of Public Instruction has opined as follows:-

"As the Government is aware, the previous record of Mr. Wahab is not happy. The confidential reports are unfavourable. He has asked for trouble wherever he has worked. He easily creates situations. He created one such situation in Mandya which would have ended in a serious communal fracas but for the interference of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, under the reorganisation being attached to the Office without an independent existence, be safer. He has belied this hope. He was not within his competence to go to High School, Malleswaram, yet he went. The unhappy aftermath is well known to Government. The address at Tumkur caused quite a rage in and outside the State."

The Director of Public Instruction therefore considers that Mr. Wahab, who is now drawing Rs.500 in the scale Rs.500-50/2-750 does not deserve the higher grade or Rs.700-50-800 from 1st August 1946 and recommends that his claims may be passed over. He further recommends that his increments may be withheld for a period of two years.

The conduct of Mr. Abdul Wahab appears to offend Rule 47 of the Rules for the conduct of Government Servants as contained in Article 312 (a) of the Manual of the General Circulars and Standing Orders (Part I).

The punishment proposed by the Director of Public Instruction appears to be wholly inadequate and the matter is ordered to be disposed of at a meeting of the Council.

M. Venkoba Rao
Secretary to Government,
Education Department.

4614

4-6-1947.

CIRCULATION NOTE.

Council C 1247
For consideration at a meeting of Council
O/e WP 51

STRICTLY CONFIDENTIAL.

SUBJECT:- Notice to be taken of the conduct of Mr.Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947.

. . . . .

Consequent on a provocative speech delivered by Mr. Abdul Wahab in the Government High School at Tumkur on 21-2-1947 in connection with the gr'Prophets Day' and wide spread comments and criticisms both in the Press and by the Public, the Director of Public Instruction was requested to enquire and report with the explanation of Mr. Abdul Wahab in this behalf.

Subsequently, Mr. Abdul Wahab is also reported to have visited the Government High School at Malleswaram on 28th February 1947, of his own accord and without the permission of the Director of Public Instruction addressed the boys, after assembling them in the matter of singing "Vandemataram".

The Director of Public Instruction who conducted the enquiry and after seeing that the first explanation of Mr. Abdul Wahab was too general, called upon Mr. Wahab to offer his explanation on the following points which as the result of the enquiry it became evident that Mr. Wahab had referred to in his speeches:—

(1) Christianity started rightly with one God but developed belief in a Trenity.

(2) Hinduism has deteriorated so much that the present generation is unworthy of that great religion.

(3) Contrary to the teachings of Sri Shankaracharya and Sri Ramanujacharya, Hindus indulge in idol worship.

(4) Muslims do not believe in the Christian principle of showing the others cheek when hit on one cheek but in striking two blows where one is given.

(5) Muslims are opposed to "Vande Mataram" because in that song homage is paid to mother earth which is vile and dirty.

(6) The demand for Pakistan is only like a junior brother asking for his share of property on attaining majority.

After considering the explanation offered by Mr. Abdul Wahab on the above points, the Director of Public Instruction reports that it is established beyond doubt that Mr. Wahab did touch in his speech on points 1 to 5 and is of opinion that his appeal for good will and peace was entirely lost in the unprovoked, unjustified, irresponsible attacks and that his speech deserves to be

states that Mr. Wahab admitted having made reference to Pakistan and opines that it was improper and unfortunate that an Officer, coming only next to the Head of the Department in rank should indulge in references derogatory to two great religions and make a statement which implies a justification of Pakistan.

Reviewing the previous record of Mr. Wahab, the Director of Public Instruction has opined as follows:-

"As the Government is aware, the previous record of Mr. Wahab is not happy. The confidential reports are unfavourable. He has asked for trouble wherever he has worked. He easily creates situations. He created one such situation in Mandya which would have ended in a serious communal freeze but for the interference of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, under the reorganisation being attached to the Office without an independent existence, be safer. He has belied this hope. He was not within his competence to go to High School, Malleswaram, yet he went. The unhappy aftermath is well known to Government. The address at Tumkur caused quite a rage in and outside the State."

The Director of Public Instruction therefore considers that Mr. Wahab, who is now drawing Rs.500 in grade Rs.500-50/2-750 does not deserve the higher grade of Rs.700-50-800 vacant, from 1st August 1946 and recommends that his claims may be passed over. He further recommends that his increments may be withheld for a period of two years.

The conduct of Mr. Abdul Wahab appears to offend Rule 47 of the Rules for the conduct of Government Servants as contained in Article 312 (a) of the Manual of the General Circulars and Standing Orders (Part I).

The punishment proposed by the Director of Public Instruction appears to be wholly inadequate and the matter is ordered to be disposed of at a meeting of the Council.

L. Chitre
Secretary to Government,
Education Department.

4-6-1947.

4/6/47

e/241/47 27

Extract from the Proceedings of the.....Seventy..Second.....*Meeting of the Council of Ministers held at Bangalore on*....13th.....June.....*1947* .

SUBJECT:-

Notice to be taken of the conduct of Mr. Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947.

OPINION OF THE COUNCIL.

The proposal of the Director of Public Instruction is accepted.

Bangalore,
13th June 1947.

(Sd) A. RAMASWAMI MUDALIAR.
DEWAN OF MYSORE.

For favour of a Final Note.
Min Edn x P.H.) UD
13/6/47

Two Copies of F.N. Signed by ~~the~~ Minister are placed in the file
RM
7/6

"EXTRACT"

Chief Secretary to Government.

D.S.N. put up.

UD

Final Note by the Minister for Education and Public Health

Subject— Notice to be taken of the conduct of Mr. Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947

On 1st March 1947, the Inspector General of Police brought to the notice of Government that there was a clash between the Hindu and Muslim boys in the Malleswaram High School, Bangalore, over the singing of the "Vande Mataram" song by the Hindu boys on the 28th February 1947 when Mr. Abdul Wahab, Deputy Director of Public Instruction visited the school and tried to explain to the boys why the Muslim boys objected to the singing of the "Vande Mataram" song and made a reference to the Channapatna and Benares incidents and that the situation was brought under control with the arrival of timely police help and through the intervention of some of the influential citizens, namely, Messrs. Krishnaswami Pillay and H.R. Abdul Gaffar. The Director of Public Instruction A was thereupon asked in Government letter No.E.6634/Edn. 125-46-2 dated 11th March 1947 to obtain the explanation of Mr. Wahab and submit a detailed report in the matter. Again on 13th March 1947, leading articles having prominently appeared in the "Indian Express" D and "Daily News" under caption "Mysore Deputy Director of Public Instruction justifies Pakistan" and "Mysore Officer's zeal for speech" alleging therein that Mr. Wahab had made provoking and uncalled for references to religion, politics, Vande Mataram and Pakistan and many other controversial issues in the course of his presidential address at a meeting held at Tumkur on the 6th March, 1947 under the auspices of the Government High School Union on the occasion of the Prophet's Birthday celebration, the attention of the Director of Public Instruction was invited to these allegations B and asked, in Government letter No.E.6775 dated 18th March, 1947, to obtain the explanation of Mr. Wahab and submit a report

The Director of Public Instruction has submitted on 18th April 1947 two reports - one relating to the incident at Mallewaram and the other regarding the Tumkur incident in which he has dealt with all the allegations in detail.

The following is his report regarding the Malleswaram incident:

"The Headmaster, Government High School, Malleswaram had reported on 11-2-1947 that there had been a strained atmosphere among the students of his High School for the past few days regarding the prayer conducted in the school. It was also reported that such prayer had been going on peacefully for the past four years without any objection from any quarter. The prayer included the "Vande Mataram" song. Now that the Muslim students of the school had taken objection to the singing of this song, the Headmaster in consultation with his assistants decided to drop the song in question. But the Headmaster, finding that his persuasion was of no avail, called for a meeting of all teachers and the student representatives of both the communities on 10-2-1947 when the question was discussed and finally it was suggested that a few verses from "Bhagavad Gita" and the "Holy Quran" may be recited otherwise the prayer was to be dropped.

But on 11-2-1947 contrary to agreement arrived at the previous day, the Hindu boys of the school sang "Janagana Mana" followed by "Vande Mataram", whereupon the Muslim students separated themselves and sang "Hindustan Hamara" ending with "Pakistan Zindabad" and "Allo Ho Akbar". The latter counter prayer seems to have been taken to since a few days which resulted in the situation becoming worse.

The Headmaster also added that it may be that some outside influence was brought to bear on the boys and that he was trying to find out if it was so and submit a further report in the matter.

The Headmaster in his further report dated 17th February 1947 states that the District Educational Officer visited the school on 12th February 1947 and advised the student representatives regard-

regarding prayers and since then the situation had eased and no untoward event had taken place. The prayers were going on as before and the Muslim boys who had stayed away from the classes for a day or two were since attending and they had discontinued their prayers. The Headmaster hoped that ~~x~~ by a little patience everything would go on peacefully.

Mr. Abdul Wahab, Deputy Director for High School and Special Education, of his own accord, visited the school on 28-2-1947. He got the boys assembled and addressed them.

In the beginning he made an appeal to the loftier sentiments of the pupils and exhorted them to forget their differences, accept a prayer which would not wound the feelings of any one and live like brothers. But latterly specially when explaining why Muslims are opposed to the singing of Vande Mataram, he hurt, in a brutal manner, the feelings of the Hindus and held up their alleged worship of the earth to ridicule in unseemly language which is not expected of a teacher and an officer. A Muslim teacher, Mr. H. Abdul Rahim, corroborates to some extent what others state, "To you earth is a Goddess but to them it is nothing but earth which they trample upon and even commit nuisance". A Muslim can give his reasons for not participating in Vande Mataram; it is not open to him when doing so to hold up the song to ridicule in such an unbecoming manner. Moreover, Mr. Wahab was talking to the boys not as a Muslim but as a responsible officer of the Department. Earth may be impure to some, to most of us it is sacred, for in the bosom of the Earth, the bones of our ancestors are resting and it is there that our bones also will one day find rest. View points may differ, it is incumbent on us shouldering responsibility to be chary of what we say and present things without insulting the feelings of those whose beliefs and views may be different to ours. It is not necessary to examine the interpretation given to the song, VandeMataram, by Mr. Abdul Wahab. There are certain other statements made which were rather provoking.

pointed to a boy as a thief of cycle parts and justified the beating given to him by the Drill Instructor. What Mr. Wahab did was educationally unsound and I am ashamed that my senior Deputy Director should have stooped to a public chastisement of a boy not even provéd guilty. And this is not the punishment I would have inflicte(even if I had found the boy guilty beyond doubt. He further, by justifying the action of the Drill Instructor, subscribed to the untenable position that one could take Law into one's hands. The boys by their murmurings made it clear that they had a better appreciation of the situation. This is one of the instances which proves Mr. Wahab's incapacity to think connectedly and appreciate the real consequences of his action.

In his explanation Ex.I, Mr. Wahab says that he went to the school because several times some of the Muslim students reported to him the tension between them and the Hindu boys had come to the breaking point and unless immediately checked a bad clash was sure to occur, as they were being deliberately insulted. His other reason for going was that Nagaraja Rao, Drill Instructor, was mobbed by all the Hindu students.

The only course of action open to Mr. Wahab was to direct the boys and the teacher to the District Educational Officer. The teacher had no business to see the Deputy Director over the heads of the Headmaster and the District Educational Officer. Such a practice is never encouraged by any officer with administrative experience.

Even if Mr. Wahab felt his handling of the situation was absolutely necessary in the interests of peace and order, he ought to have taken my permission to go to the school. It is not within the competence of the Deputy Directors to visit, of their own accor(schools or offices. Since the re-organisation they have no separate existence and no control whatsoever over schools, offices or officers. The District Educational Officer is the administrative head of the district and further he is responsible directly to the

Director. I have pointed this out to Mr. Wahab - vide Ex.II. Ignorance is no plea neither in law nor administration. And he cannot plead even this.

The whole trouble with Mr. Wahab is his temperament. He lacks dispassionateness of judgment and he can never appreciate the consequences of his action. He has the additional disadvantage of being extremely impulsive. He is entirely responsible for the situation that arose in Malleswaram. There is no knowing when he will land not only himself but the Department in troubles. His conduct deserves to be noticed suitably and this may be taken into account when meeting out punishment to him for the speech he made at Tumkur about which a report has been submitted to Government this day in D.O.No.P.S.285 of 46-47 dated 18-4-1947."

Regarding Mr. Wahab's speech at Tumkur, the Director of Public Instruction has furnished his report after a thorough and careful examination of all relevant witnesses (especially teachers present on the occasion) and after giving full scope to Mr. Wahab to explain himself. The Director of Public Instruction states that it is established beyond doubt that Mr. Wahab made references in his speech to the following matters:-

(1) Christianity started rightly with one God but developed belief in a Trinity;

(2) Hinduism has deteriorated so much that the present generation is unworthy of that great religion;

(3) Contrary to the teachings of Sri Shankaracharya and Sri Ramanujacharya, Hindus indulge in idol worship;

(4) Muslims do not believe in the Christian principle of showing the other cheek when hit on one cheek but in striking two blows where one is given;

(5) Muslims are opposed to "Vande Mataram" because in that song homage is paid to mother earth which is vile and dirty;

(6) The demand for Pakistan is only like a junior brother asking for his share of property on attaining majority.

He further reports that Mr. Wahab has not contradicted the press reports, that there is remarkable corroboration with regard to the main points between the evidence of the teachers examined and the speech taken down by Mr. Gundu Rao, Correspondent of the Indian Express who attended the Prophet's Day and that the explanation of Mr. Wahab is mostly evasive and unsatisfactory. He concludes his report by the following observations:-

" It is my considered opinion that Mr. Wahab has offended the rules governing conduct of public servants and the punishment which meets the ends of the case may be meted out.

It is as improper as it is unfortunate that a highly placed officer of the Department, coming only next to the Head in rank, status and power should indulge, throwing prudence to the winds and in utter disregard of the feelings of the audience, in remarks so very derogatory to two Great religions and make a statement which implies a justification of Pakistan - a major political issue which has absolutely no bearing on Mysore State. Just the other day Viscount Montgomery was rebuked. The Prime Minister, Mr. C.R. Attlee commented in the House of Commons, "It is entirely undesirable that any one holding such a position should make a political speech. I have spoken to him and pointed out the danger of making speeches which might be misinterpreted." And this rebuke was administered, in the Mother of Parliaments for a speech which was likely to be misunderstood as a political speech, to a hero of the Great War, an idol of the British Nation, a Field Marshal and Commander-in-Chief of the British Forces. There cannot be two opinions about Mr. Wahab's speech under reference, the painful reflections alleged are established beyond doubt, the incidental reference to a political demand and its justification by implication is more than admitted, and the danger of such a speech at

a juncture, when the gulf between communities is widening, when every effort is needed to bring about amity, understanding and goodwill, is manifest; it is setting mischief afoot.

As the Government is aware, the previous record of Mr. Wahab is not happy. The Confidential Reports are unfavourable. He has asked for trouble wherever he has worked. He easily creates situations. He created one such situation in Mandya which would have ended in serious communal fracas but for the interference of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, under the re-organisation being attached to the office without an independent existence, be safer. He has belied this hope. It was not within his competence to go to High School, Malleswaram, yet he went, the unhappy aftermath is well known to Government. The address at Tumkur caused quite a rage in and outside the State.

Mr. Wahab is the Senior Deputy Director. He was confirmed as Deputy Director on 13th May 1946. He is drawing Rs.500/- in the grade Rs.500-50/2-750. There is a higher grade of Rs.700-50-800 vacant from 1st August 1946 and I have not so far recommended Mr. Wahab for it. It is my considered opinion that he does not deserve it, and he should be passed over. His increments also should be with-held for a period of two years."

The matter was considered at a meeting of the Council held on 13th June 1947 and it was resolved as follows:-

"The proposal of the Director of Public Instruction is accepted".

I solicit the gracious approval of His Highness to the resolution of the Council.

J. H. Royan

Bangalore
17th June 1947

Minister for Education
and Public Health

Submitted to His Highness.

I submit herewith a Final Note by the Minister for Education and Public Health in regard to the notice to be taken of the conduct of Mr. Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947, for the gracious approval of His Highness.

A Ramaswami Mudaliar
DEWAN.

Bangalore,
19th June 1947.

Record of Cases submitted for the Orders of His Highness the Maharaja.

Subject.

Notice to be taken of the conduct of Mr. Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947.

1243

Order.

K.N.
23/6/47.

Chief Secretary

ARM
24/6

MA
25/6/47

General and Revenue Secretariat.

5318/CB

WD 05304—GPB—500—11-1-47

SUBJECT:—

Notice to be taken of the conduct of Mr Abdul Waheb, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches made by him in February 1947.

(*)

14. All urgent or confidential files returned with His Highness' orders may, in the absence of instructions or indications to the contrary, be ordinarily circulated to the Ministers for perusal after the issue of orders.

16 The Secretaries concerned should see that orders in the cases referred to above are issued at once and that the files are returned immediately after, to the Chief Secretary for circulation to the Ministers.

17. In all other cases, the files will first be circulated to the Ministers at Headquarters and then sent to the Secretariat concerned for the issue of orders.

Circulated to Council of Ministers for perusal of His Highness' orders before/after issue of orders. (*Vide* Rules 14, 16 and 17 of the Subsidiary Rules of the Mysore Government Business Rules.) (*)

Chief Secretary to Government.

Through the Secretary to Government,

Education Department.

1. Minister for Education & Public Health.

2. Minister for Law.

3. Minister for Agriculture and Public Works.

4. Minister for Home.

5. Minister for Revenue and Communications.

NOTE.—Contn. sheet

Secretary to Government,
Department
(with compliments)

pendix F. G.—1]

SUBJECT ..... Confd

.....

.....

Section Edn

File No. 125/46

Serial No. 2

Diary No. of letter replied to 5075

No. E. 6634

General and Revenue Secretariat

( )

the 194

To.

The D.P.I.

Sir,

Date of issue 11-3-47

Signed by .....

I am forwarding herewith a copy of letter of 1.3.1947 received from the Inspector General of Police regarding the Vandermeulen affair at the High School, Mallawapitiya & I am directed to request you to be so good as to furnish a detailed report at the earliest together with the explanation of the

List of enclosures .....

Copied by .....

Examined by .....

Deputy D.P.I. for High Schools

WD 02745—G PB—25,000—24-6 46

39

4468/P 46

SECRET.'

POLICE DEPARTMENT.

Tel. Address
"POLICE"

PHONE No. 298

OFFICE OF THE
INSPECTOR-GENERAL OF POLICE IN MYSORE,

When replying please quote
No. SB. 176/46-47

Dated Bangalore, 11th March *1947.*

FROM

[redacted],
The *Inspector-General of Police in Mysore,*
Bangalore.

To

The Chief Secretary to the Government of
Mysore, Bangalore.

SUBJECT:- "VANDE MATARAM" ISSUE.

SIR,

I have the honour to state that it is reported that for sometime past there have been differences between the Hindu and the Muslim students over the 'Vande Mataram' issue, and there have also been appeals by the Muslim students to Muslim leaders and members of the Muslim Students' Federation asking for their intervention in the matter.

The Muslim students of Tumkur, Hassan, Mysore and Bangalore City have already come to notice for agitating in the Urdu press over this matter and some Muslim League leaders have also issued statements in this behalf, urging the authorities to prevent students from singing 'Vande Mataram' song. In the recent statement issued by the President of the Muslim Students Federation, Hassan, which has received wide publicity in the Urdu press, it is alleged that while the Head-master of the Hassan High School refused permission to the Muslim students to celebrate the Prophet's birthday in the school, he allowed the Hindu students to celebrate Sharada Pooja and attended the same, and that the Muslim students were being insulted by the Hindu students. It is also alleged that the atmosphere in the school is deteriorating day by day and that unless steps are taken in the matter, it would be difficult to control the situation. An appeal has been made to all the Muslim Students

40

of 'Vande Mataram' and the performance of poojas in the schools and colleges.

Confidential enquiries reveal that certain members of the Muslim Students Federation and a few Muslim students of the Malleswaram High School, Bangalore, had discussions with Mr.Wahab, Deputy Director of Public Instruction at his bungalow on the night of the 27th ultimo, a day previous to the recent incident at the Malleswaram High School, and also on the morning of the 2nd instant(Sunday) after the incident.

In view of the strained feelings generally prevalent among the Hindu and Muslim students, it appears desirable that some early action should be taken regarding the holding of prayers in Educational institutions.

I have the honour to be,
Sir,
Your most obedient servant,

For INSPECTOR-GENERAL OF POLICE
IN MYSORE.

KS.

Appendix F. G.—1]

SUBJECT ..... Gulf.

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

the 194

Date of issue 18/3/47

Signed by.

List of enclosures.....

Copied by 18/3/47

Examined by.....

Section Edn

File No.

Serial No.

No. L. 6775 Gul

To.

Dear Sir,

I am desired to invite reference to the above-published in the Daily Express of 13.3.47 under the caption "Hurricane has deteriorated", representation conveying of it" and also to the editorial "Mysore Officials Lead for Speech" appearing in the Daily News of 13.3.1947 and to

enclosures of which are enclosed herewith for reference and return.

W.D 02745—G P B—25,000—24-6 46

42

'Kindly

request you to ~~be so good as~~ obtain and forward within three days the enclosure of Mr. Abdul Wahab the Deputy D.P.O. who is leaving Hyderabad shortly, addressed to the Chairman, Nizam's High School, Trimulgherry.

Yours sincerely

To

The D.P.O. (by name)

17/3

17/3/47

15.3.1947

43

Tel. Address :
EDUCATION.

DEPARTMENT OF PUBLIC INSTRUCTION
GOVERNMENT OF MYSORE.

Postal Address :
POST BOX No. 49.

GENL. & REV. BRANCH
1 APR. 1947
BANGALORE.

D. O.

5531
E

R. KASTURI RAJ CHETTY,
B.A., B.L., Dip. Edn.,
Director of Public Instruction.

Dated 27th March 1947.
Camp: Davangere.

Dear Mr. Thipperudriah,

With reference to your D.O. letter No.E.6775 dated 18th March 1947 calling for the explanation within three days of Mr. Abdul Wahab for the speech reported to have been made by him in the Government High School, Tumkur, I wish to inform you that the explanation of the officer has been taken and I shall submit it after my return to Bangalore along with my report.

Yours sincerely,

Edn. Br. 2/4
Dated 6-3-16
No. 6-3-16

K. Thipperudriah, Esq., B.A.,
Education Secretary to Government,
Bangalore.

No. 2884
Date 1/4

The receipt of final report may be awaited. S.G.
1.4.1947. P.W. 1/4/47
Edn. Secy

A, ppendix F. G.—1]

SUBJECT .....

.....

.....

Diary No. of letter replied to.....

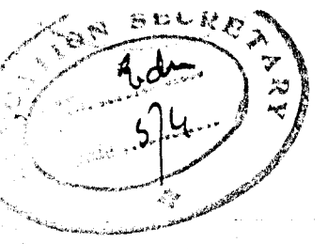
General and Revenue Secretariat

( )

the 194

Date of issue 25.3.47.

Signed by.....



List of enclosures.....

Copied by.....

Examined by.....

Section EV

File No.

Serial No.

No. Confidential & Immediate
E. 6969

To.

Dear Sir,

I am desired to invite reference to your letter NOE 6775-Pol/8147 calling for the explanation within three days, of Mr. Abdul Wahab, Deputy D.P.I. for the speech reported to have been made by him at the Govt. High school, Trincomalee and to request the favour of an immediate reply without further delay.

Yours faithfully,

To The D.P.I. (by runner)

WD 02745—GPB—25,000—24-6 46

24.3.47

5'5'31
E

Confl

45

G. R. S. App. F. G. 3.

GENERAL AND REVENUE SECRETARIAT.

(*Continuation sheet draft form*).

E. 7388. 29-4-47.

Dear Sir,

I am directed to invite reference to your d/o letter No. 7/27 3/47 and to request you kindly to expedite the submission of the examination of Mr. Abdul Wahab for the speech reported to have been made by him at the Govt. High School, Tuticorin.

Yours sincerely,

BS 9/4

To

The D.P.I. (by name)

Spl. reminder for above.

3
9.4.1947. Please today
BS 9/4

3
9.4.1947

G. R. S. App. F. G. 3.

GENERAL AND REVENUE SECRETARIAT.

(*Continuation sheet draft form.*)

Confdl No. E. 7617. Dt. 18-4-47.

Dear Sir

I am desired to enclose herewith Do. letter No. E 7388 Dt. 9.4.1947 calling for the explanation of Mr. Abdul Wahab for his speech reported to have been made by him at the Govt. High School, Trunkey and to request you kindly to furnish the substance of the explanation called for, without any further delay.

Yours faithfully,

17/4

To

The D.P.O. (by name),

17.4.1947

Abl- Do. received & put up herewith.

17.4.1947 Steno above

17/4

17/4

WD 0522—GPB—7,500—16-2 37

Edn. New 92]

Postal Address:—POST BOX No. 8.
Tel. Address:—EDUCATION, Bangalore.

Confidential.

Department of Public Instruction.

Government of Mysore.

No. P.S. 286 F 46-47.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION IN MYSORE,

ENCL.

Bangalore, dated 18/14. April 1947

FROM R. KASTURI RAJ CHETTY, ESQ., B.A., B.L., Dip., Edn., (Leeds.),
~~[illegible]~~
E. G. MCALPINE, ESQ., M.A., DIP. EDN., V.D., J.P.,
DIRECTOR OF PUBLIC INSTRUCTION IN MYSORE,
BANGALORE.

To

Confidential
Sec. to Govt.
Please work up

For perusal in the first instance.

Min. Edn. 24/4/47

23/4/47.

K. THIPPERUDRIAH, ESQ., B.A.,
Secretary to Government,
Education Department,
Bangalore.

SIR,

22/4/47

SUBJECT:- Disturbance in the Government High School for boys at Malleswaram, Bangalore in the matter of singing "Vande Matharam."

I have the honour to state that the Head Master, Government High School, Malleswaram had reported on 11-2-1947 that there had been a strained atmosphere among the students of his High School for the past few days regarding the prayer conducted in the school. It was also reported that such prayer had been going on peacefully for the past four years without any objection from any quarter. The prayer included the "Vande Mataram" song. Now that the Muslim students of the school had taken objection to the singing of this song, the Headmaster in consultatio with his assistants decided to drop the song in question. But the Headmaster, finding that his persuation was of no avail, called for a meeting of all teachers and the student representatives of both the communities on 10-2-1947 when the question was discussed and finally it was suggested that a few verses from "Bhagavad Gita" and the "Holy Quran" may be recited otherwise the prayer was to be dropped.

But on 11-2-1947 contrary to agreement arrived at the previous day

by 'Vande Mataram', whereupon the Muslim students separated themselves and sang 'Hindustan Hamara' ending with 'Pakistan Zindabad' and 'Allo Ho Akbar'. The latter counter prayer seems to have been taken to since a few days which resulted in the situation becoming worse.

The Head Master also added that it may be that some outside influence was brought to bear on the boys and that he was trying to find out if it was so and submit a further report in the matter.

The Head Master in his further report dated 17th February 1947 states that the District Educational Officer visited the school on 12th ~~November~~ February 1947 and advised the student representatives regarding prayers and since then the situation had eased and no untoward event had taken place. The prayers were going on as before and the Muslim boys who had stayed away from the classes for a day or two were since attending and they had discontinued their prayers. The Headmaster hoped that by a little patience everything would go on peacefully.

Mr. Abdul Wahab, Deputy Director for High School and Special Education, of his own accord, visited the school on 28-2-1947. He got the boys assembled and addressed them.

In the beginning he made an appeal to the loftier sentiments of the pupils and exhorted them to forget their differences, accept a prayer which would not wound the feelings of any one and live like brothers. But latterly specially when explaining why Muslims are opposed to the singing of Vande Mataram, he hurt, in a brutal manner, the feelings of the Hindus and held up their alleged worship of the earth to ridicule in unseemly language which is not expected of a teacher and an officer. A Muslim teacher, Mr. H. Abdul Rahim, corroborates to some extent what others state, "To you earth

earth is a Goddess but to them it is nothing but earth which they trample upon and even commit nuisance". A Muslim can give his reasons for not participating in Vande Matram; it is not open to him when doing so to hold up the song to ridicule in such an unbecoming manner. Moreover, Mr. Wahab was talking to the boys not as a Muslim but as a responsible officer of the Department. Earth may be impure to some, to most of us it is sacred, for in the bosom of the Earth, the bones of our ancestors are resting and it is there that our bones also will one day find rest. View points may differ, it is incumbent on us shouldering responsibility to be chary of what we say and present things without insulting the feelings of those whose beliefs and views may be different to ours. It is not necessary to examine the interpretations given to the song, Vande Matram, by Mr. Abdul Wahab. There are certain other statements made which were rather provoking.

And in any assembly of over five hundred boys and teachers he pointed to a boy as a thief of cycle parts and justified the beating given to him by the Drill Instructor. What Mr. Wahab did was educationally unsound and I am ashamed that my senior Deputy Director should have stooped to a public chastisement of a boy not even proved guilty. And this is not the punishment I would have inflicted even if I had found the boy guilty beyond doubt. He further, by justifying the action of the Drill Instructor, subscribed to the untenable ~~dictum~~ that one could take Law into one's hands. The boys by their murmurings made it clear that they had a better appreciation of the situation. This is one of the instances which proves Mr. Wahab's incapacity to think connectedly and appreciate the real consequences of his action.

In his explanation Ex. I Mr. Wahab says that he went to the school because several times some of the Muslim students reported to him the tension between them and the

50

the Hindu boys had come to the breaking point and unless immediately checked a bad clash was sure to occur, as they were being deliberately insulted. His other reason for going was that Nagaraja Rao, Drill Instructor, was mobbed by all the Hindu students.

The only course of action open to Mr. Wahab was to direct the boys and the teacher to the District Educational Officer. The teacher had no business to see the Deputy Director over the heads of the Headmaster and the District Educational Officer. Such a practice is never encouraged by any officer with administrative experience.

Even if Mr. Wahab felt his handling of the situation was absolutely necessary in the interests of peace and order, he ought to have taken my permission to go to the school. It is not within the competence of the Deputy Directors to visit, of their own accord, schools or offices. Since the re-organisation they have no separate existence and no control whatsoever over schools, offices, or officers. The District Educational Officer is the administrative head of the district and further he is responsible directly to the Director. I have pointed this out to Mr. Wahab - vide Ex. II. Ignorance is no plea neither in law nor administration. And he cannot plead even this.

The whole trouble with Mr. Wahab is his temperament. He lacks dispassionateness of judgment and he can never appreciate the consequences of his action. He has the additional disadvantage of being extremely impulsive. He is entirely responsible for the situation that arose in Malleswaram. There is no knowing when he will land not only himself but the Department in troubles. His conduct deserves to be noticed suitably and this may be taken into account when meeting out punishment to him for the speech

speech he made at Tumkur about which a report has been submitted to Government this day in D.O.No.P.S.285 of 46-47 dated 18-4-1947.

The statements of the teachers and Mr. Wahab, together with the report of the Headmaster and the District Educational Officer are enclosed herewith marked as Exhibits I to XI

I have the honour to be,

S i r,

Your most obedient servant,

DIRECTOR.

18/4

Exhibit No. I

Dear Mr. Kasturiraj Chetty,

With reference to the unhappy incident at the Malleswaram High School, I write to state as follows:-

Several times some of the Muslim students reported to me - in fact they also came to the office twice in a large deputation to see you and said they intended seeing the Minister also - that the tension between them and the Hindu students was growing day by day and had come to the breaking point and unless immediately checked a bad clash was sure to occur, as they were being deliberately insulted beyond measure. Almost the same day, Nagaraj Rao, the Drill Instructor, also came to the office and reported that he was being mobbed by all the Hindu students for having slapped a student for stealing the valve and nut of his cycle. He said two new cycles had been stolen and a large number of cycle ~~articles~~ parts were being stolen every day. The Muslim ~~They~~ also said that they had represented their grievances to the Head Master and the D.E.O. and nothing effective had been done. Thereupon I asked them to be patient and promised to go over to the school and see what could be done. Therefore, on 28-2-1947 at 8.30 A.M. I went to meet the D.E.O. in his house, but was told by his servant that he had been to Mysore and would return that evening or the next day. I then went to the High School which is about 3 or 4 furlongs from the D.E.O.'s house, and sent for the Head Master who lives in Srirampuram, through a peon who was there. In the meantime, I met some Hindu boys in the school and spoke to them and they told me that there were 3 or 4 Hindu students and their names were also given to me, who were taking the lead and organising all the others to sing 'Vandematram" and also dogging the Drill

for 3 or 4 days at every step whenever he appeared in the school field for his having slapped a Hindu boy for stealing some parts of his cycle. However, at 10.30 A.M., Mr.Gundu Rao, the First Assistant of the school, came along with the other teachers and I heard from them that the Headmaster was on three days' leave. When the condition of the school was discussed with some of the members of the staff, it was suggested to me that I should advise the boys. Accordingly the boys were asked to assemble after the prayer - the singing of the Vandematram, it must be said, was done in a challenging spirit, while the Muslim boys sang 'Hindustan Hamara' quietly. However, after the prayer the boys were assembled together in one group and were advised suitably. Further, I said that they should not quarrel over a prayer and it is best done together in a tolerant and loving spirit. I also said that little differences lead to big ones, and mentioned the tragedy of Channapatna which was a disgrace to both Hindus and Muslims alike. Similarly I read extracts from the Indian Express of that day where two sections of Hindus themselves had come to clash at Benares for singing rival slogans. Also the advice of Justice Bell of some High court in the same paper that both the communities should get on together peacefully in the interest of the country. The speech was listened to with attention and I also referred to their mobbing the drill teacher when the boys should feel sorry and ashamed that one of them had stolen something belonging to the teacher. When I was talking about this stealing incident, I could hear some murmurs from two or three boys, but I quietened them immediately. However, every thing passed off well as I expected and my talk was taken in the right spirit, and I then wished the boys luck in their examinations and asked them to go back to their classes. This all the boys began to do and moved towards their rooms, while I, along with the members of the staff, was getting up the central staircase, and when we had

attention was attracted by some noise at the bottom of the 1st flight of steps and looking behind I saw one Muslim and Hindu boy holding each other and arguing about something, I rushed down immediately and caught hold of the Muslim boy by his hair and dragged him upstairs. Then followed a big commotion. I stayed in the premises till 12-30 P.M. and tried as for as possible to control. A large number of Hindu outsiders from the neighbourhood had come into the school compound and the situation seem to develop - some one even threw a stone and it struck the rim of my glasses.

However, the police appeared at about 12 and took charge of the situation. I did not see any Muslims in the compound except two that came up stairs to see me. I cannot say what happended at the Sandal Factory.

Yours Sincerely
M. Wahab

24.3.47.

Exhibit No. R 55

Copy of D.O.letter No.P.S.177 of 46-47 dated 21st December 1946 from the Director of Public Instruction in Mysore, Bangalore to M. Abdul Wahab, Esq.,M.A.,(Bar-at-Law), Deputy Director for High Schools, Bangalore.

When the Legislative Council was in session recently, a short-notice question relating to the strike in the Government High School, Kolar, was given notice of, and Government wanted a report immediately in the matter. The office file was not readily available and the papers were not in the file. The papers had to be searched for and gathered.

What surprised me most was that you had issued instructions to the Head Master of the Government High School, Kolar, to enforce the disciplinary rules against the students who took part in the strike and to terminate the services of the teacher, Mr. Krishnaswamy Iyengar, without consulting me. The file could at least have been, after the orders were passed submitted to me for perusal. I was kept in the dark in regard to these orders which were after all issued for the Director of Public Instruction and when Government asked me to give some details regarding the orders issued from this office, I was placed in a very awkward situation.

In this connection I may point out that as you had not submitted your final report in the matter and final orders had not been passed by me and as the situation in Kolar High School was tense, you should have taken my orders in the matter.

I would like you to note also that under the re-organisation the District Educational Officers are directly under the administrative control of the Director of Public Instruction and the Deputy Directors have also no independent existence

existence where the District Educational Officers and Head-masters are concerned. And all correspondence by the District Educational Officers have to be addressed to the Director of Public Instruction as they are directly responsible to the Director vide Para 2 in Government Order No.E.4453-63/Edn. 62-44-2 dated 5th February 1946. And even when the Deputy Director addresses them demi-officially he should do so on behalf of the Director. Your letter of 19th November reveals that you have, when writing to the Head Master not only failed to do this, but you have gone to the extent of passing severe strictures on a Gazetted Officer. This is entirely beyond your powers and this should be strictly avoided in future.

" Copy "

DIRECTOR OF PUBLIC INSTRUCTION.

To

The Director of public Instruction in Mysore,
Bangalore.

Sir,

I beg to state that I heard Mr. Abdul Wahab's speech on 28.2.47. The following is what I remember of his speech:—

He said that on some day he was attracted by a notice board placed in front of the Daly Memorial Hall. The Subject-matter was a lecture entitled "Religion" by some Iyer a Judge of a High Court. He said that Mr Iyer told that in the Daly Memorial the other day, that, Bhagavadgita was written in Asia Minor and asked the boys to sing a Prayer common to and acceptable to all the boys. He said that the Students should give up Singing the Prayer in praise of the supreme earth and to adopt a Prayer which glorifies God. He also said that the histories written by Mr V.A. Smith and others were false and that a true history of India was being written up. He also refered to an article by Sir P.C. Ray in the "Review of Reviews" of the year 1936(?) and said that Sir P.C. Ray had written in that article that "Communalism was unknown in India". He said that a Hindu could not ask a Muslim to go away from India nor a Muslim to a Hindu in the same manner In the end he said that if a Hindu harmed a Muslim, a Muslim would harm a Hindu ten times more. He also refered to the unhappy incident at Chamapatna. He then asked called the Drill Instructor and

making men of you" and that it was in their interest that he beat a boy. There was an uproar from the students then. During his speech many boys showed their unwillingness to hear him and they began to disperse.

As soon as the speech came to a close, I entered the Teacher's Room but in a few seconds I came to know that there was some trouble between the Hindu and the Muslim boys. Then Mr. Wahab who was going up the stairs came down to the School Corridor and caught hold of an elderly Muslim student of the III year A class of this School who, I came to know, beat a Hindu boy and took him to the Headmaster's Room. I do not know the name of this Muslim boy.

I beg to state that this is all that I remember of Mr. Wahab's speech and the incidents that took place after his speech on that day.

I beg to remain, Sir,
Your most obedient Servant,
G Rhamraja chary
asst. master.

Bangalore
24. 8. 1947.

డ్రైవర్ వచ్చి నిన్న సాయంత్రానికే మళ్ళీ లార్రీలు, డ్రైవర్లతో
క్లీనర్లు ఉంచి వెళ్ళాలని సాధ్యమైనంత సానుకూలంగా ఎన్. టి. రామారావు
రాసి పంపిన వార్త బయటకు వచ్చింది!—

దేవీపట్నం.

ముఖ్యమంత్రి డ్రైవర్ బంధువు ఇచ్చిన ఎల్లాం
ప్రసాదు గారు గత్యంతరం లేక చేరాలంటారట్లా నీవు
గతుకు పెట్టిమీద్దాం బైరు పేదరాసి పెద్దమ్మ అనే
చెల్లెలుంది బంధువే ఇరుపైలం. నాలుగు గళ్ళు రాళ్ళు తెచ్చుకుంటుంది
రంగా చేసినని బెదిరింపు. ఊరి సానుభూతి ఇద్దరిలో ఎవరి
లనిందనుంచి విస్తృత్ ప్రైవేట్ ఊరంగా ప్రజాస్వామ్యం బెదిరింపులు
వరమా, మళ్ళీ లార్రీలు, నింద బంధువులకే వేయించుకుంటారేమో
ఊరు చూస్తూ ఉండగా ఉన్నింద బంధువ్రీతి చెప్పినానని చుట్టాలనే
నోరు గతంలోని మూడలు సీటు రేపు దెబ్బతిన్నట్లేలా. ఊరి పాలిస్తా
ఆనా పెద్దలు నాలుగాళ్ళని ఇవతల్ని ఊరి గతంలో
లో చూడిదరి నిన్న నిన్న రాత్రి ఇద్దరిని పిలిచి ఇద్దరినీ ఒకటి
దగ్గరి చుట్టాలని ఇద్దరి నిన్న రాత్రి ఇద్దరిని పిలిచి ఇద్దరినీ ఒకటి
రాయితీలు ఎంచుకోవచ్చని. చుట్టాలు చాలా రకాలు చిన్నలు
దగ్గర ఇష్టపడతారు, బంధువులు ఇష్టపడితే చుట్టాలకి
పనిందలూ చేయక నిన్న చేశారంటే నీచుపని
పనిందలూ, ఇదనిందగలంటే గతంలోనే రాళ్ళు
రేళ్ళు తూ గుర్రదనిందలూ, ఊరగరిపాన్న చేసి
బెదిరి చొరంధర్మ నిన్న గళ్ళు ఇవ్వలేదా బొరాంధర, నిరక్షరాస్యత
రెళ్ళ బేరం లేదా పరాయి వ్యక్తులు రాలేదని ధ్వని నచ్చుండి
చెంపు చెళ్ళుమనగా. ఇంతలో చాలా రకాలు, నింద బంధువులు
లని ఇంటి చిట్టి చిందర బేధ భావ చిచ్చు రాకుండి
ఇ ప్రతినిందర రకాన్న తూగ చేసి బేరం లేదనుకుంటే

చాలంటే చెళ్ళుమనే !!! భయ్యా ప్రసాదు గారు నాలుగు లంచాలనిస్తా.
చిలంచు చిట్టిలంచు దగ్గర ఇంద్రనేలా జీరద్దరూ, రెండు
పాం ఇంద్రు ఇవ్వు. చిన్నది గతిలంచూ రంధ్రద్దరూ, రెండు
రెండు చిట్టిలో ఇవతలి రెండు రాళ్ళ ఆద్దరిందరకు
రెండు బేధ భేధ రచ్చ చేసి గొడవ లేదంచు చెంపలు శిక్ష. రేపు
చేస్తా ఎన్నో స్కీములిస్తానని ఇస్తా ఊళ్ళు చూసి పెట్టినా
చిన్నా బాబాలకి చూపు ఆవిరైపోతుందో లేదంటూ
గుసగుసలు. చుట్టాలు రాళ్ళ రెండు రెండు రాళ్ళ రెండు రాళ్ళ
బయటికి రాళ్ళ. ఊళ్ళరిందరూ ఇవతలు చూసి రెండు రాళ్ళ చెప్పు చిందు

ఎంచు మీరు దయ. ఉదయ్ ఎంచాలంటా ఉపాంగ బరచి
విన్నా మీరు ఉపాయ చేయాలి బయ ప్రదర్శించు గళ
రేఖ చిత్ర రేఖ సాంద చేయలంటే ఎనిమరా బస్తాంకాంబు
ను తీ గారం మీరు గారూ గళల్లో. ఎందుకు బి. బి. బి.
నాకు బరచంటారా తేగలు ఉదరా ఇంటే. ఉచూలి చెలుడ్డ
సేవ్ చేసే చరణమా నవస్ ఎంచాంకా తలచిన దరు ఈశ్వ
సాచే చేసే అనే విన్నా నేచుకొత చిప్పలా బంచా ఎప్పుడ
స్ బదుంశాలు ఇబడ్డ చ్రింపుల్ చీ గ్ బదుచిద
రు. ఇచ్చి, ~~ఈ~~ ఇన్. నానగే రేఖాదంగా నడీచ చిత్రం.

తమ్మ చిత్రం నాద.
ఎ చ నే. చి. నాగరాజు.
డ్రైవ్. లు చాంధ్యాం.
మచ్చిర్యాల, దేవీపూర్ (ప్రధాన్)

తారీఖు 24-3-47.
బెంగళూరు.

To

The Director of Public Instruction
in Mysore
Bangalore

Sir,

Regarding the talk that the Deputy Director for High Schools gave to the boys of our School on the 28th January I beg to state as follows.

He began by referring to the prayer offered in the School in separate groups and saying how it was undesirable. Further while offering prayer in a School, no boys feelings should be injured he said. If anything in their prayer showed injure any one elses feelings, they should avoid it altogether and adopt some hymns from the Bhagavad Gita or the Koran for being sung during their prayer. Incidentally he referred to Mr A S P Iyer who held that the Gita had a Semitic origin. He then passed on to the idea of brotherhood preached and practised by Islam for the last 1400 years and indicated how Henderson too was trying to rise to the idea by his recent entry for Harijans.

At this stage, he made two young boys, one, a Hindu and the other, a Muslim stand on a chair and remarked how nice it would be if they lived each other like brothers. If, on the other hand, one threw the other, — a physical demonstration of the act was done then — it would not at all be proper.

He then told the boys that Hindus & Muslims had to live together and should have healthy relations towards one another. Hindus should take special pains to see that the feelings of the Muslims were respected, he said. He then stated that the Muslims bowed only to God not even to father, mother teacher much less the earth on which cow-worship is committed. He explained the

of 'nuisance ns Committee' in the Vernacular. This was very unfortunate. He continued by saying that the Muslims tho' small in numbers, were not afraid of the Hindus. He stated that if the Hindus hated them, they would hate them tenfold. He then referred to the incident in Channapatna and the free fight at a meeting in Benares reported in that days paper and warned them that such things should not be allowed to happen. He concluded by saying that to avoid such evil things, they should sit together with their teachers and come to a decision regarding a common prayer.

At this stage he brought the drill instructor forward and said that he was quite right in having struck the boy who was suspected of having stolen a Valve tube & nut. In this affair, the drill instructor had expressed regret and the mild harassment on the day after the incident, experienced by the drill instructor had stopped altogether the next day. Thus, it was a bit of rubbing the boys on the wrong shoulder to have brought up the matter in this manner.

When the D.D. was going upstairs after the talk, some boy in the crowd called out 'Bharat Mataki Jai' on this, some of the Muslim boys are said to have caught hold of a Hindu boy and beaten him. A free fight between the two sets of boys ensued and it was some time before this could be controlled. Fortunately the police arrived at this stage and took the situation into their hands.

W. H. Steedman
A.M.
Govt. High School for Boys
Mallesvaram
24/3/47

On 27.2.47. Mr Abdul Wahab M A Bar-at-Law Deputy Director of Public Instruction came to the School at about 9 A.M., as reported by the peons. Anyway by the time I went to the school i.e. about 10.45 A.M. he was here already. The prayers by the non-muslim boys were done as usual (Vande Mataram etc) and after that the muslim boys sang their song 'Pakistan Hamara' and ended with the cries of 'Pakistan Zindabad', 'Allah-o-Akbar' etc. After this he desired to address the boys and we asked the boys to gather before the School they did so.

He spoke to them about the need for harmony and cooperation amongst the boys and said there was perfect religious tolerance during the Muhammadan period in India and anything written contrary to this in history books was utterly false. He stressed the fact of universal brotherhood taught by all religions.

Coming to 'Vande Mataram' song sung by the Hindus, he said that a Mussalman objected to it strongly because he worships only one God and not even mother, father or teacher. Again, it was improper to worship, he added, earth on which we pass 'paikhana' and 'Mutia' everyday. The Hindus are coming to realise the oneness of God only recently, a truth which had been found by Islam fourteen hundred years ago. So they were allowing Harijans only recently into their temples and so on. But, if the Hindus persisted in their song, he warned the patience of the Muslim boys was exhausted they were going and [illegible]

a Muslim, he will thrash you ten times, and if you give him one blow, he will give you ten blows. A Mussalman is not afraid of a Hindu.' The last contained, as we all felt it, an insinuation that a Hindu is a coward and is afraid of a Mussalman. Hearing, he referred to the much-regretted Channapatna incident and asked the boys to remember that as a warning. This thing, coming, as it was, as a threat, was highly provocative, as felt by the teachers, who, as departmental subordinates, could not but put up with it.

He, then, called Mr. Rajaraja Rao, the drill-instructor of the school, to go near him and told the boys that he (Mr. Rao) was making men of them and he had a right to beat the boy, M. L. Narayana Swamy of IIIB, who, it was alleged, had pilfered a cycle tube or something. The boys loudly protested against this and told the D.D. that the boy was innocent, he was coming from a village and he had some spare accessories with him etc. This was not properly heard and the drill-instructor's conduct was upheld. The boy, as I know, — I happen to take IIIB English in full — does not seem to be so wicked as all that. The boys tried to drag me into a heated discussion about this incident once or twice in the class but — I could ill afford to do so, as matters had to be pushed

He made a reference to Mr. B.V. Gopala Rao's financial crash; the boys told him that Mr.

At about 12.30 p.m. when the fighting was going on still in the corner of the field. It started soon after the speech when some muslims, it is said, beat one Mohan Rao, a student of the school. A hand-to-hand fight took place under the very nose of the DD for about half-an-hour. The boy, that was attacked, is a son of Mr. H.C. Lingaraja Rao, ex-president of Bangalore Municipal council

S. K. Thimaiah
asst master

On Friday the 28th February, I came to the school at 10.45 Am. and requested Mr B. Suryanarayana Rao to inform Mr K. H. Gundu Rao that I wanted to take an extra class in III C that day. Mr Suryanarayana Rao went to the office room and came back and told me that the Deputy Director of Public Instruction of the High School Section was in the office room. After the ringing of the first bell, the students assembled in front of the building. Meanwhile I went to the Laboratory for setting up an experiment. After the prayer, Mr Wahab addressed the boys. I came there as he was delivering his address. He appealed to the boys that they should all feel like brothers and that he did not like them to offer prayers in two different groups. He advised them to consult their teachers and arrive at a common prayer - say - an extract from the Geetha. He ~~exhorted~~ told them that India was on the eve of liberty and that Hindus and Moslems ~~were~~ had to live in the same land. He expressed that the Indian History written by the British saying that during the Moslem rule in India the Hindus were persecuted was false. He cited the examples of the location of Hindu Temples near the Tippu Sultan's Palace in the Fort and of Ranganata Temple in Seringapatam to show that Tippu was tolerant to the Hindus. He then explained that teachers or Students had nothing to do with politics and their private should have no influence in their work at school. He said that he was a Moslem Leaguer at heart but that ~~should~~ did not prevent him from having Hindu friends. He then explained why Vande Mataram was irritating to the Moslems. They did not offer worship to any body except God not even to mother or father. He said that people committed nuisance when they were on the earth and he can not think of worshipping the earth. He therefore asked the pupils not to rouse the

Mohamandans were not afraid of the Hindus & one Mohamadan was Equal to ten Hindus. He then made a Hindu boy and a small Moslem boy stand on a chair and showing them to the boys, asked them to look at them and see how happy it would be if they were brought up like brothers and not made to feel that they should strangle each other. This was explained by suitable action.

Then he called for Mr Nagaraja Rao, the Drill Instructor of the school, made him stand by his side and told the boys that he had learnt that they were not treating the Drill Instructor properly. He said that the Drill master was as good a teacher as any body else that he was his old student and that he made men of them. He asked them to show him proper respect. Immediately the boys went on hissing and hooting and the Deputy Director closed his speech and got down the platform and wanted to go upstairs. The students all rushed forward. immediately some boys shouted Vande Mataram and one boy was beaten and a fight started. I separated a number of boys from rushing and beating the Moslem boys. The Deputy Director was standing on the fifth or sixth step leading upstairs when this took place. Within two or three minutes the teachers were able to separate the boys but they would neither go to the class nor go home. They were in a highly excited mood. Meanwhile the Deputy Director who had gone into the office room sent word that the boys should be asked to go home and the school may be closed. All the Moslem students were in the upstairs. The police came immediately and a police van was seen in the road. We tried our best appealing to the boys to go home. They would not move. Then we were asked to go up by a police Constable. A six or seven gentlemen came meanwhile & occupied the office room. The boys went home

My statement in connection with the ~~school~~ disturbance that took place in the School on 28.2.47.

I came to school at 10.45 or so and learnt that the D.D.P.I. Sahib for High Schools has come. When the boys ~~had~~ gathered for prayer in front of the school as usual ~~at~~ before 11 A.M. the D.D.P.I. Sahib came down the stairs and sent word that all the teachers should join him to be at prayer. Both the Hindu boys and the Mohamadan boys prayed separately in groups and the Sahib watched them when they prayed. Then he called the Muslim boys to join the Hindu boys and began to address them. He advised them at great length ~~the boys~~ his advice had a very healthy effect on the minds of the boys. He also said that ~~he~~ they (the Hindu boys) should not disturb the religious susceptibilities of the Muslim as it would prevent them from joining them in their common prayer. He explained the Muslims' point of view of the Onde Matharam song thus. According to them, they do not bow before anybody even before parents except God. But if they join you they think that they are worshipping the common earth quite against their tenets of Islam To you the earth is a Goddess but to them it is nothing but earth. Which ~~by~~ trample upon and even commit nuisance. So with the help of your leaders devise ax common prayer acceptable to all of you and pray to God with deep reverence and love. The boys had remained silent and thoughtful throughout

At this time a very unpleasant thing occurred Mr Nagaraja Rao, the Drill Instructor was sighted on the steps of the staircase and so was called by the D.D.P.I. Sahib to come up to him. When the boys saw him

is is better to by a muslim teacher

JCG 16/9/47

won many medals in physical feats. He & Mathew
men of you. So you must bear love and respect
towards him as your teacher. But the boys did not heed
his advice and went on looting at him ~~the~~.

When the saint moved upstairs. When he left
his place, the Hindu boys began to say their usual
slogans again such as Jai Hind, Vandemataram ki jai,
and Gandhi ki Jai etc. ~~At this time~~, I also saw them
by them
saying the slogans as I was standing at the edge of
the Verandah ~~of the~~ in front of the teachers' room.
~~to~~ go to my class. I do think One of the boys, one
first year boy was crying the loudest and also said
'Down Pakistan'. The Muslim boys were standing
aside all the while and one of them (III year boy,
I think) rushed towards that boy, caught hold
of him and was forcing him inside the bathroom. But
as the boy was struggling to escape he almost left
The boy (the Hindu boy) and brought him in the Veran-
dah and began to push him from behind very-
forcibly towards the stairs.

I on my part rushed with extreme
difficulty towards the staircase to release the small
boy from his grasp and also demand the reason
for his action. I stopped him at the foot and
demanded the reason for forcing the boy up like
that. He said that he was taking the boy to the Dept.
saheb as he said ~~that~~ Down pakistan etc etc. Then
I kept quiet as he was taking him & the saheb
At this time the saheb was seen by me standing on
the first step of the staircase above. As for the other
Muslim boys, they had all gathered above probably

the Muslim boys taking the small Hindu boy up-
the stairs by force & they at once got wild, lost
control over themselves and ~~to~~ began to call
the Muslim boy down as well as the other Muslim
boys who had by then gathered up stairs, for them to-
deal properly with them. ~~But~~ the Mohamadan boys
two fought and rescued for the said Hindu boy from
them

Then I also went up stairs ~~with~~ and noticed
great confusion and fright in their faces, the situation
had gone out of control by that time and I was dead
afraid that anything might at any time. Just
fortunately the police arrived on the scene and brought
the situation under control

Then the Dy. S.P. Sahib moved inside
the Office room and the Muslim boys also
rushed inside with him. He told the Muslim boys
to go away from the room from him many a time
but they were afraid to stir out. The police were
trying to disperse the boys (the Hindu) but they
refused to move and were waiting for the Muslim
boys to come out.

Then the Dy. S.P. Sahib asked them to go
away, they (the Muslim boys) said that they would
not go away unless the police would escort them
safely.

But the prevailed upon them in the end and
so they slowly left the school one by one. Then
the disturbance spread inside

Hakim Rahim

Letter No. 917/46-47 dated 11th February 1947 from the Head Master, Government High School, Malleswaram, Bangalore, to the Director of Public Instruction in Mysore, Bangalore.

I have the honour to state that there has been a strained atmosphere among the students of this High School for the past few days regarding the prayer conducted in the school. I learn on enquiry that such prayer has been carried on peacefully for the past four years without any objection from any quarters. The prayer included the Vande Mataram song to which Muslim boys, who were not participating in the school prayer till now, have since taken objection. The policy followed all these years was not to take cognisance of the prayer since it is not part of the school curricula.

Now that objection was taken I consulted my colleagues and decided to drop the song in question. This was on Friday the 7th instant. Finding that my persuasion was of no avail, I called together a meeting of all teachers and the student representatives of both the communities on 10-2-1947 and discussed the course to be taken. I suggested the recitation of a few verses from the Bhagavadgita and the Holy Qhoran. Alternatively the prayer was to be dropped. The majority were for the recitation of the verses from the Holy Books.

But today contrary to the agreement arrived at, the Hindu boys sang 'NANAGANA MANA' and followed it up with Vande Mataram, whereupon the Muslim boys seperated themselves and sang 'HINDUSTHAN HAMARA' ending with Pakistan Zindabad and Alla Ho Akbar. The latter counter-prayer seems to have been taken to a few days since. As a result the situation has worsened. It may be that some outside influence has been brought to bear on the boys. I am trying to find out if it is so. I will submit a further report in the matter. In the meanwhile pending your kind instructions, I have decided to take suitable action to drop the ~~ಪ್ರ~~ prayer altogether. I have also submitted a copy of this letter to the District Educational Officer, City District.

p.t.o.

72

I am submitting herewith the petition of the Muslim boys for your kind perusal.

"Copy"

FOR DIRECTOR.

21/4

W.D.S.

Ex. No. X

Letter No. 955 dated 17th February 1947 from the Head Master, Government High School, Malleswaram, Bangalore, to the Director of Public Instruction in Mysore, Bangalore.

In continuation of my letter No. 917 dated the 11th instant making a report regarding the prayers in the school, I have the honour to state that the District Educational Officer, City District, was pleased to visit the school on Wednesday the 12th instant and advise the representatives of students regarding prayers. Since then the situation has eased and no untoward event has taken place. The prayers are going on as before. The Muslim boys who had stayed away from the classes for a day or two are since attending them. They have discontinued their prayers. I have every hope that by a little partience everything will go on peacefully. As the examinations are fast approaching care is taken to see that things go on quietly.

"Copy"

V. Venkatesam
FOR DIRECTOR.
21/4/47

W.D.S

Ex. XI

Letter No.P.S. 91/46-47 dated 28th February 1947 from the District Educational Officer, Bangalore City District, Bangalore, to the Director of Public Instruction in Mysore, Bangalore.

I have the honour to state that the Head Master, Government High School, Malleswaram (Boys), Bangalore, in submitting a copy of the letter addressed to you to this office states that the Muslim boys of his school took objection in the matter of prayer which was peacefully conducted for the last four years.

On receipt of the above communication, I visited the Government Boys' High School on 12-2-1947 at 11-15 A.M. and stayed there till 1 P.M. during which period I sent for the leaders among the students of both the communities and discussed the question in detail. I advised them not to do anything that would disturb the peaceful prosecution of their studies and to do everything to promote communal harmony and mutual understanding. Further report from the Head Master, Government High School, Malleswaram received on 20-2-1947 states that the situation has improved and that there was no further trouble.

"Copy"

FOR DIRECTOR.

21/4/47

W.D.S.

Letter No.1005 dated 1st March 1947 from the Head Master, Government High School, Malleswaram, Bangalore, to the Director of Public Instruction in Mysore, Bangalore.

I beg to report that the Deputy Director of Public Instruction in Mysore, Bangalore, for High Schools was pleased to visit the school on 28-2-1947. With a view to advising the boys to adopt a common ~~prayer~~ prayer acceptable to all communities, he addressed the boys after the prayers by the two groups as usual. He advised them to live in perfect harmony and to have cordial relations with one another. They should not, he said, take part in politics but should devote themselves to their studies. Prayer with political slogans was not desirable and he asked the boys to get a few verses from the Bhagavat Geetha and the Koran in consultation with the teachers and sing them only during prayer.

After the address was over, while the boys were getting into their class rooms, one in the crowd cried out "Bharath Mathaki Jai". I learn that upon this some of the Muslim boys caught hold of a small Hindu boy, Mohan by name and gave him several blows. This led, I understand, to a free exchange of blows between the students in the carridor. Finding that the situation was getting out of hand, I closed the school with the permission of the Deputy Director and asked the boys to disperse. The police arrived on the scene in the mean-while and took the situation under control.

After seeing the last boy safely out of the premises, I left the school with the other teachers. I regret that I was thus not present at the time of your kind visit to the school.

"Copy"

FOR DIRECTOR.

24/4/47

W.D.S.

Tel. Address:
"EDUCATION."

DEPARTMENT OF PUBLIC INSTRUCTION.
GOVERNMENT OF MYSORE.

Postal Address.
POST BOX No. 49

D. O. No.P.S. 285 of 46-47.
Enc: 16

6360
E

R. KASTURI RAJ CHETTY,
B.A., B.L., Dip. Edn.,
Director of Public Instruction.

BANGALORE,
Dated 16th April 1947.
18th

CONFIDENTIAL.

Dear Mr. Thipperudriah,

With reference to your D.O. letter No.E.6775/Edn. dated 18th March 1947 I wish to inform that when the comments and leading articles appeared in the papers on the speech alleged to have been made at Tumkur by Mr. Abdul Wahab, Deputy Director for High Schools, I was touring in Shimoga District and soon after returning to Headquarters I called for the explanation of Mr. Wahab on 19th March 1947 and held a confidential enquiry at Tumkur on the 20th of March 1947.

Mr. Abdul Wahab on 20th February 1947 asked for permission to go to Tumkur to preside over the Prophets Day to be celebrated by the Government High School Union on the following day. As it was a school function, permission to preside was accorded. And the Head Master of the High School told me that he was informed only on the 20th February at 4 P.M. about the Muslim boys having fixed Mr. Wahab as the President for the function which was scheduled to take place on the following day.

Mr. Wahab presided over the function on 21st Februarv 1947 and delivered his address which has been so adversely criticised and commented upon in the Press and also at the meeting of the Bangalore Bar Association. One Mr. Gundu Rao, who is a correspondent of the Indian Express, informed that he attended the function, took down the speech in long hand and sent his report to the Indian Express on the 24th February 1947. Copy of the speech furnished by the reporter is herewith attached, marked Ex. XI. And he further told me that as his report had not appeared for some time, he had to send a reminder to the Press. And the report was published on the 13th March and it is, for ready reference -

77

reference, reproduced below:-

"HINDUISM HAS DETERIORATED"

"PRESENT GENERATION UNWORTHY OF IT"

MYSORE DY. D.P.I. JUSTIFIES PAKISTAN.

Tumkur March 6.

Christianity started rightly with one God but developed belief in a Trinity; Hinduism which started similarly, had deteriorated so much that the present generation was unworthy of that great religion, said Mr. Abdul Wahab, Deputy Director of Public Instruction, Mysore State, in the course of his presidential address at a meeting held here under the auspices of the Government High School Union on the occasion of the Prophet's Birthday celebration.

He added that contrary to the teachings of Sri Sankaracharya, and Sri Ramanujacharya, Hindus indulged in idol worship which had no sanction in their scriptures or in the teachings of their prophets.

Citing his recent talk with Sir C.P. Ramaswamy Ayyar, Mr. Wahab added that the scripture of the Hindus, like the Holy Koran, was written in Asia Minor.

Mr. Wahab explained that the demand for Pakistan was only like a junior brother asking for his share of property on attaining majority.

NEED FOR COMMUNAL HARMONY.

Addressing the Muslim students particularly, Mr. Wahab warned them against looking with contempt on the adherents of other religions, pointing out that Islam meant peace and

and the followers of Islam should be peaceful. At the same time, Mr. Wahab warned the Hindus against the singing of 'Vande Mataram' which the Muslims considered as against the tenets of Islam and which wounded their feelings in consequence. Muslims, though enjoined to observe peace, were not cowards, Mr. Wahab said. In this connection he referred in ironical terms to the passage in the Bible which exhorted the Christian to show the other cheek when hit on one cheek.

The most pertinent question that arises is, did Mr. Wahab make such statements which not only question the beliefs which are sacred to Hindus and Christians but which go further and hold them up to ridicule and derision? There has been no contradiction of the Press Report by Mr. Wahab and he has not so far sought for permission to refute it and the only contradiction, if it can be so called, is his explanation given on the 20th March when called upon for it in my letter of the 19th March. And in this he does not deal with the alleged references said to have been made by him but he indulges in general denials and statements like 'I never discuss politics in my addresses to schools,' 'As regards reflections on Hinduism, I honestly say that it is far from the truth,' 'In fact I always tell boys that they should shun politics,' 'I do not thrust them (my own views) on others - a teacher's most sacred duty is to teach boys to love one another and not hate.' He then cites having recommended enforcement of departmental penalities even on the Muslim boys who struck work 'on the 9th August or September. He mentions also his having recommended two years' rustication to Mr. Gundappa Gowda's son and a similar punishment to Mr. Appaji Gowda's brother-in-Law for creating communal trouble. The latter cases may also be quoted against him. The former no doubt is in favour of Mr. Wahab. He is silent about the references to Christianity attributed to him. The explanation does not

not deal with the issues raised, it does not deny specifically the several statements attributed to him excepting the - reference to Sir C.P.Ramaswamy Iyer, it does not describe what he did exactly say and how it differed from what was reported. The explanation is not helpful as it is not to the point. It rambles aimlessly and it cannot be taken as a proper or total refutation of the reflections attributed to him on Hinduism and Christianity.

On the other hand all the teachers examined speak to the reflections made by Mr. Wahab in his speech under reference on Hinduism and Christianity. Mr. Abdul Aziz Khan, District Educational Officer, Tumkur, who is very guarded and who volunteered to add subsequently some thing in favour of Mr. Wahab in his letter dated 21st March 1947 Ex. II (b), says in his evidence that Mr. Wahab, "gave out certain opinions regarding Islam, Christianity and Hinduism. Quoting a - lecture in the Mythic Society by a Judge of the Madras High Court that Asia was the cradle of all religions and Bhagavath Githa was of semitic origin he stated that every religion started with mono-theistic notions and later on certain - modifications had occurred. He spoke of Trinity, Hinduism and of Islam." Vide Ex.II (a). The evidence of the other teachers discloses that reflexions were cast on Hinduism and Christianity. It became evident at the enquiry that there were references in Mr. Wahab's speech to:-

1. Christianity started rightly with one God but developed belief in a Trinity.

2. Hinduism has deteriorated so much that the present generation is unworthy of that great religion.

3. Contrary to the teachings of Sri Sankaracharya and Sri Ramanujacharya Hindus indulge in idol worship.

4. Muslims do not believe in the Christian principle of showing the other cheek when hit on one cheek but in striking two blows where one is given.

5. Muslims are opposed to Vandematram because in that song homage is paid to mother earth which is vile and dirty.

6. The demand for Pakistan is only like a junior brother asking for his share of property on attaining majority.

And I thought it best to give another chance to Mr. Wahab to explain and in my letter No.P.S.263/46-47 dated 24th March 1947 I pointedly asked him if there were references in his speech to the above mentioned points. Vide Ex. XII. I had included among the references, "Citing a speech delivered at the Daly Memorial Hall that even Bhagavat Gita was written in Asia Minor." Information regarding this was asked not because it is objectionable in itself but as it may throw some light on the alleged reference to Sir C.P. Ramaswamy Iyer. The explanation of Mr. Wahab marked Ex. I(b) is herewith attached.

Before I proceed further I propose to deal with the witnessess, their demeanour and credibility. Mr. Aziz Khan was guarded and the statement he gave before me coming as it does from a senior officer deserves consideration. I was very well impressed by the demeanour of Mr. S.K. Iyengar who appeared anxious not to omit anything in favour of Mr. Wahab. I was equally well impressed by the manner of Messrs. S.G. Narayana Roa, S.R. Narasimhachar and S.V.Subbiah. Mr. Chowdiah gave me the impression of being a truthful but nervous young man of few words. Mr. N. Rama Roa appeared to be more worried about what trouble might come to him if he spoke out despite the immunity promised. The Urdu Moulvi informed me that his acquaintance with the English language was very slight, he could not speak it, but he could follow to some extent the drift of a speech in English. His statement, therefore is not of any help and has to be ignored. Mr. Krishnaswamy Iyengar is the teacher referred to by Mr. Abdul Wahab as one transferred recently from Chitaldrug for participation in communal troubles. Mr. Krishnaswamy Iyengar was no doubt transferred from Chitaldrug as the Police

Police report was to the effect that his presence in the school after the afray between the Muslim and Hindu boys was not desirable. The report of the speech of Mr. Wahab was sent to the Press by the correspondent. And a close study of the deposition of this teacher reveals that he tries to be fair to Mr. Wahab. Any way I am ignoring his evidence in toto and I shall base my conclusion on the evidence of the other witnesses.

I examined Mr. Gundu Roa, correspondent, Indian Express after I had completed my enquiry at the High School and obtained from him on the following day a copy of the speech. There is remarkable corroboration with regard to the main points between the evidence of the teachers and the speech as taken down by Mr. Gundu Roa.

Coming to the second explanation of Mr. Wahab, I regret to say again that this is also evasive and he does not in an absolutely categorical manner deny or repudiate the references alleged to have been made by him. On the other hand there is an implicit admission. Regarding 1, 2, 3 and 4, he says, "I only said that all the great religions of the world - believe in the unity of God and brotherhood of man, etc.," He adds that he certainly does not remember having said anything about the deterioration of Hindu religion, except perhaps that latterly caste differences have sprung up, etc. The emphasis on not remembering cannot be made out.

With regard to 5, he says that he said nothing derogatory to Christianity but at the same time he does not deny the reference to the quotation from the Bible. He, however, admits, 'I might have said that if the Hindus kill Musalmans, they should expect to be killed in return."

When dealing with 6 he is silent about having referred to the earth as vile and dirty, but he admits having said

said that a Muslim would bow only to the pure God and to nothing impure or earthly.

With regard to 7, he says "I have admitted that every Musalman demands Pakistan as one brother claiming his share from the other, and that should not justify killing each other".

I was happy to find in favour of Mr. Wahab that he asked the boys to live like brothers and that Islam stands for peace. But the force of the exhortation was lost in the reflections cast on the other religions. Mr. Azeez Khan himself admits that Mr. Wahab 'gave out certain opinions regarding, Islam, Christianity and Hinduism,' and stated that "every religion started with mono-theistic notions and later certain modifications occurred, and "that he spoke of Trinity, Hinduism and of Islam." Mr. S.K.Iyengar deposed, "Islam is a religion of peace but muslims were not afraid. The Bible was quoted: If you..... show the other....." It was said that this was not the Muslims' way of life - It was to return two for one. Christianity started with the conception of Unity of deity and went on to think of it in terms of three entities. Hindus worship many Gods. It was a dirty thing to pay respect to mother earth." All this is corroborated by Mr. S.G.Narayana Roa: "Hindu preachers like Sankarcharya have preached against idol worship. Hindus inspite of their preachings have taken to idol worship. A Muslim never bows down to the vile earth. It is dirty to bow down to the earth thinking it to be a Goddess. - Christianity began with one and ended in 'Three'. He referred to the biblical saying that if one is hit on his left cheek, he must show him right also. In this connection he said, a muslim will give two blows for every blow received. Muslims have never known cowardice etc.," Ample corroboration is found in the evidence of the other teachers. And in the speech which Mr. Gundu Roa says he took down at the time

time and on which the report to the Press is based the following passages occur:

"I can quote passage after passage from the Quran and show the same passages in the Bhagavad Gita. Shankarcharya and Ramanujacharya preached the same religion; but as it happened in Christianity, Hinduism did not keep that high level. It has deteriorated. Present generation is unworthy of it. They worship idols. No sanction from any scriptures or from teachings of prophets. What did Christianity teach? It taught the unity of God but later on there was Trinity - Father - Son - Holy Ghost. If you start killing, the Musalmans will turn round and where is the end. Even a worm will run and run and run and then it stops at bay. What will it do? It will bite you. The Musalamans are not cowards. If you provoke them, they will turn round. History has proved that. So let us live like brothers..... You bow to earth which is a filthy thing. You worship snakes. How can you compare this impure thing with God. I warn you. But if you do and attack a muslim what will he do? Our religion does not say, "if one beats on one cheek, show the other," it says that if one gives a blow, you give two blows. Then where is the end. So now boys, we must live like brothers."

It is established beyond doubt that Mr. Wahab did in his speech touch on points 1 to 5 mentioned on pages 4 & 5. His appeal for good will and peace was entirely lost in these unprovoked, unjustified, irresponsible attacks and asides and his speech deserves to be severely noticed - specially as the delivery of such a speech at this juncture when a word or a gesture unguarded coming from a responsible officer is bound to add to the tension prevailing in the country and lead to unhappy consequences.

I shall deal now with the reference to Pakistan (6). Mr. Wahab admits having said, "Every Mussalman demands Pakistan as one brother claiming his share from the other and that should not justify killing each other." If I were not solely concerned with arriving at the truth, I need not go beyond this admission. But I propose to do so in the interest of truth and in fairness to Mr. Wahab ~~to arrive at what exactly he said.~~ At the enquiry it was learnt that he did not refer to Pakistan as such but only spoke incidentally about brothers and inheritance. The reporter Mr. Gundu Roa was also very fair to Mr. Wahab and informed that Mr. Wahab did not refer to Pakistan and that he incidentally referred to brothers claiming their share. Mr. S.K. Iyengar deposed, "Do not remember he said anything about Pakistan. But he said that a younger brother asking for his share of paternal property should not be misunderstood. Mr. S.R.Narasimhachar mentioned, "Though there was no reference to the word, Pakistan, he said that it was but fair for the elder brother to give a share to the younger brother when he demands it." And the statement in the Indian Express that he justified Pakistan is not entirely correct. At the same time there was reference to a brother claiming his share, and justification for the claim for Pakistan by implication. And it is not open to an officer to make any remark or statement which can even be suspected of being of a political nature and Mr. Wahab has to be held guilty on this score.

In his first explanation dated 20th March 1947 Ex. Mr. Wahab says, "Besides, I have, never even once, set my eyes on Sir C.P.Ramaswamy Iyer, yet I am reported to have said that I had a talk with him about the deterioration of Hindu religion. If this one simple item could be proved I will admit all - let that be the test. If Hindus are deteriorating it is no concern of mine. Let their religion

religion and political leaders bewail, as they are in fact bewailing and trying to improve it to suit the times."

That there was a reference to a speech delivered by a Hindu gentlemen of high status and position is established beyond dispute. When Mr. Wahab's attention was pointedly drawn to this in my letter No.Ex. XII , he has chosen to be silent about it. And this silence is significant. Mr. Aziz Khan states, "Quoting a lecture delivered in the Mythic Society by a Judge of the Madras High Court." Mr. N.Rama Rao corroborates this, "Bhagavad Gita was written up in Asia Minor - as proved by a retired Judge of the Madras High Court in a lecture at Mythic Society, Bangalore. Mr. S.V.Subbiah, mentions, "Bhagavad Gita, the holy book of the Hindus was written in Asia Minor, he said according to the statement of one of his Hindu friends." And in the speech as taken down by Mr. Gundu Roa Ex. XI the following passage is found, "I was coming from my office which is near Daly Memorial Hall. There was a function that evening. I went in for curiosity. I was introduced to the speaker. He was some ..... Mr. Iyer ..... some justice ..... some learned judge..... Sir C.P.Ramaswamy Iyer" Ex. Here is what may be styled a kind of perforation helped by a poor memory. And Mr. Wahab has a very poor memory for names. The address referred to, in all probability, was that by Mr. A.S. P. Iyer. And in his speech at Malleswaram High School a few days after there was a similar reference. It may be that Sir C.P.Ramaswamy Iyer came in handy to Mr. Wahab or to the - reporter or to both. But this much is certain that there was a reference to an Iyer and a speech at Daly Memorial Hall. And the stand taken by Mr. Wahab, "If this one single item could be proved I will admit all - let that be the test." goes against him.

Mr. Wahab in his second explanation makes an insinuation against me when he speaks of "What has been said at my back at Tumkur, good or bad, otherwise it could never be evidence against me - that is simple justice. You can ask how I conducted my enquiry against Mr. Natesan and Mr. Sundara - every thing open, nothing at the back." My first thought was to pass over this imputation as it is personal but on further consideration I find that I should point out to Government while it is open to Mr. Wahab to make known his point of view and claim any privilege he deems he is entitled to, he should know his limitations and he should not indulge in language which smacks of insubordination and insolence. And this insinuation he has made in utter ignorance of the rule, that empowers the Head of a Department or even Superior Officer to hold a confidential enquiry.

It is a matter for consideration whether a departmental enquiry in quasi-Judicial form is to be held as contemplated under sections 242 to 248 of the Manual of General Circulars and Standing Orders Part I. I leave this for the kind decision of the Government. It is my considered opinion that Mr. Wahab has offended the rules governing conduct of public servants and the punishment which meets the ends of the case may be meted out.

It is as improper as it is unfortunate that a highly placed officer of the Department, coming only next to the Head in rank, status and power should indulge, throwing prudence to the winds and in utter disregard of the feelings of the audience, in remarks so very derogatory to two Great religions and make a statement which implies a justification of Pakistan - a major political issue which has absolutely no bearing on Mysore State. Just the other day Viscount Montgomery was rebuked. The Prime Minister, Mr. C.R.Attlee

Mr. C.R.Attlee commented in the House of Commons, "It is entirely undesirable that any one holding such a position should make a political speech. I have spoken to him and pointed out the danger of making speeches which might be misinterpreted." And this rebuke was administered, in the Mother of Parliaments for a speech which was likely to be misunderstood as a political speech, to a hero of the Great War, an idol of the British Nation, a Field Marshal and Commander-in-Chief of the British Forces. There cannot be two opinions about Mr. Wahab's speech under reference, the painful reflections alleged are established beyond doubt, the incidental reference to a political demand and its justification by implication is more than admitted, and the danger, of such a speech at a juncture, when the gulf between communities is widening, when every effort is needed to bring about amity, understanding and goodwill, is manifest; it is setting mischief afoot.

As the Government is aware, the previous record of Mr. Wahab is not happy. The Confidential Reports are unfavourable. He has asked for trouble wherever he has worked. He easily creates situations. He created one such situation in Mandya which would have ended in a serious communal fracas but for the interference of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, under the re-organisation being attached to the office without an independent existence, be safer. He has belied this hope. It was not within his competence to go to High School, Malleswaram, yet he went, the unhappy aftermath is well known to Government. The address at Tumkur caused quite a rage in and outside the State.

Mr. Wahab is the Senior Deputy Director, he was confirmed

confirmed as Deputy Director on 13th May 1946. He is drawing Rs.500/- in the grade Rs.500-50/2-750. There is a higher grade of Rs.700-50-800 vacant from 1st August 1946 and I have not so far recommended Mr. Wahab for it. It is my considered opinion that he does not deserve it, and he should be passed over. His increments also should be withheld for a period of two years. The enclosures to your letter are, herewith returned. Exhibits I to XII are attached. RCJ. 18/4.

Yours sincerely,

RCJ 18/4

K. Thipperudriah, Esq.,B.A.,
Education Secretary to Government,
Bangalore.

I (a) 89

M. ABDUL WAHAB, M.A.,BAR-AT-LAW.,
DEPUTY DIRECTOR FOR HIGH SCHOOLS,

BANGALORE.
20TH MARCH 1947.

Dear Mr. Kasturi Rai Chetty,

With reference to your D.O.No.257, calling for my explanation within 24 hours I can most conscienciously say that I never discuss politics in my addresses to schools. In fact I always tell boys that they should shun it rijidly and mind their immediate duty i.e., pay attention to their work for which their parents, most of them very poor, send them to school and they would thus be by educating themselves quickly discharging their highest patriotic duty at this stage of their life. I am quite sure that all the teachers and boys of the several schools I have worked in will bear ready witness to this. In fact some of the Headmasters and teachers who know well my views and whom I have met ever since the appearance of that mischievous article have expressed their sincere surprise. Last year in my visits of inspection I have addressed the boys in every school in half the State, and you could easily find out if I have ever wounded the religious or political feelings of any community. I certainly have my own views on both, but I do not thrust them on others - a teachers most sacred duty is to teach boys to love one another and not hate. This I have done throughout these twenty years and that is the secret of my popularity in schools. In fairness to myself, I ask, if you have ever heard any thing to the contrary during all these years we have worked together? If any further proof were required you will see from the files that I have recommended enforcement of departmental penalties even on the Muslim boys who struck work on the 9th August or September after my talk at the Fort High School on the previous day at the request of the present Headmaster. Besides, you will also find in your personal section a typed

90

typed copy of a speech I delivered at the Sheshadripuram High School, a storm centre, last year. I always tell the boys that they should leave politics severely alone till they have completed their education. Similarly, tell the teachers always that they may belong to any creed in politics — Congress, Mahasabha, Muslim League etc., etc., and I have no quarrel with them — but they should avoid ~~tingeing~~ tinging the boys with their political views at ~~their~~ this immature stage of their wards' lives and create trouble in schools as is being done generally by many congress minded teachers all over the State. I have even told this recently to the Minister for Education when I saw him on the 25th of December. I represented that this lawlessness in schools and colleges due to political intrigues of teachers should be put down with an iron hand, else Cantonment, which is so far free, will be soon copying our bad example. He said he was going to put his foot down and issue a command - ique very soon.

As regards any reflection on Hinduism, I honestly say that it is far from the truth. I distinctly remember having quoted a verse from the Quran which says " Let every man follow his own light, and no compulsion in religion". All I do always say is that all the great religions of the world preach unity of God and brotherhood of Man, and as such growing boys should learn to love and respect one another, and not hate and kill one another in the name of their religion. I even referred to Channapatna tragedy in great sorrow. In fact I ended my talk with — "Oh God, What crimes are perpetrated in Thy name!

As regards Pakistan and Vandematram, a student leader of the Intermediate College asked a question at the end of the lecture - Why the Muslim boys object to Vandematram when Mr. Jinnah himself was once in the Congress and now demands Pakistan? This was a direct question at a meeting where there were at least 150 Intermediate boys and over 200 High School Hindu boys, and it demanded a direct answer, and as I believe in taking the bull by the horns on such occasions I

I said that Muslim boys object to Vandematram because Islam strictly forbids us to bow to any one but God, and the song asks us "to bow to mother earth". Therefore, I said sing something which does not offend any and Muslim boys would be the first to join and sing with Hindus lustily, and God who is all love would be more pleased with this, rather than one community bullying another. My talk was taken in the right spirit by the boys, as always. But the trouble is from outside mischief mongers, who want to have the schools on their side if possible. As regards Pakistan, I said every Musalman demands it and let this quarrel be settled by the leaders and we in schools need not have to do with it worry about it. In fact at the Fort High School when boys sometimes used to write "Jinnah" or "Nehru" or "Gandhi" I have rubbed it off with my own hands, - every teacher and boy knows it. That school with 350 Muslim Boys would have been the best in the State to foment communal troubles, but I never did it, and managed it quite harmoniously. You will see from the records that I recommended two years' rustications to Mr. Gundappa Gowda's son when he was himself the Minister for Education, for creating communal trouble in Fort High School for two years. Similarly two 2 years to Mr. Appaji Gowda's brother-in-Law when he created a communal fight in Y.M.C.A. Foot-ball field. All this I mention to show that I hate communal troubles in schools, and every teacher knows it well. I have said a hundred times that it would be unworthy of the Noblest Profession to which we belong, because if we sow such seeds now we should expect the harvest sooner or later, and we would be cursed for it even after we are dead and gone. I honestly have that sense of responsibility of a teacher. I may give one more instance i.e., I go to Lancers every morning for a ride and at least 15 young officers there are my students and they all tell me that they are grateful to me for one thing they have learnt under me - "No creed in schools and in the Army". In fact I had over an hour's talk just recently with Lt. Col. Shama Rao Scindia, Commanding Officer, and deplored the communal spirit that is raising its head all round, even in the Military.

However, the only reason I could guess for that unfair article is that there are some rabid congress men among teachers in that school, and one of them is the one transferred there recently from Chitaldrug High School for participation in communal trouble, and they have given a distorted version of my talk. Still, a part of the truth is admitted by 'the Express' - that Islam stands for peace and I warned the Muslim boys against communal spirit. The very essence of our Prophet's teaching is Tolerance. His life is full of it, ~~such acts~~, and so how could any one say anything against that spirit at a function celebrating his birth day? Besides, I have, never even once, set my eyes on Sir C.P.Ramaswamy Iyer, yet I am reported to have said that I had a talk with him about the deterioration of Hindu religion. If this one single item could be proved I will admit all—let that be the test. If Hindus are deteriorating it is no concern of mine. Let their religious and political leaders bewail, as they are in fact bewailing ~~in~~ and trying to improve it to suit the times. But I did say that Bhagavat Gita also lays down the Unity of God and Brotherhood of Man as Islam and Christianity. That was only to convince the boys that Hinduism and Islam are alike on fundamentals and we need not kill one another for trivials. I said school is their spiritual mother and its children should honour her by love and affection among themselves.

Yours sincerely,

M. Abdul Wahab

R. Kasturi Raj Chetty, Esq., B.A., B.L., Dip.Edn., (Leeds.),
Director of Public Instruction in Mysore,
Bangalore.

P.S. I said practically the same thing at the Maharajas College in my Valedictory address to the B.T. Students and the talk was very much appreciated. You could ask Prof. D'Souza & Dr. Sir - Iyengiah. I said some bitter truths

Ex. I (b.)

BANGALORE.

24th March 1947.

Dear Mr. Kasturi Raj Chetty,

Regarding 1, 2, 3 and 4 I only said that all the great religions of the world believe in the Unity of God and brotherhood of Man, and therefore the whole humanity is one brotherhood, and therefore we should all learn to live together. I certainly do not remember to have said anything about the deterioration of Hindu religion, except perhaps latterly caste differences have sprung up and consequently inter communal hatred among Hindus themselves, not to speak of Hindus and Musalmans.

P.M. 24/3/47 About 5 I might have said that if the Hindus kill Musalmans they should expect to be killed in return as is happening all over India, and therefore it was necessary to try the methods of peace and tolerance like sensible men. I said nothing derogatory to the Christian principles.

As regards 6 I have admitted ~~the~~ why Muslims object to Vandematram, because a Muslim could bow only to the pure God and nothing impure or earthly.

As regards 7 I have admitted that every Musalman demands Pakistan as one brother claiming his share from the other, and that should not justify killing each other.

I must add that I am speaking from ~~memory~~ memory, because all this has cropped up thrice weeks after my visit. If I had made such a violent speech, I must ask in fairness why all this delay on the part of my accessors? Besides, would not the Police have reported about it, or the matter brought to your notice when I think you were there just a few days after it?

As regards praising the Christians and their work, you

94

can ask Frs. Arangoø, or all the Principals of Convents and High Schools. Further, I have a right to know what has been said at my back in Tumkur, good or bad, otherwise it could never be evidence against me — that is simple justice. You can ask how I conducted my inquiry against Mr. Natesan and Mr. Sundara — everything ~~often~~ open, nothing at the back. I can only say that matters have been magnified a hundredfold.

Yours sincerely
M. A. Walsh

Public Instruction in
Mysore - Camp Tumkur

I was present on the Birth Day
Celebrations of Prophet Mohamed
~~at~~ at the Govt High School
Tumkur. In his. reviewing
speech as Chairman he
gave out certain opinions
regarding Islam, Christiani-
ty and Hinduism. He stated
that every religion started
with mono-theistic notions
and later on certain modi-
fications had occurred. He
spoke of Trinity, Hinduism
and of Islam. He stated
that Muslims only Bow to
One God and will not worship
any other Things. He also stated
that Muslims do not have to
The earth which is Gods Creation

To a question from some Students
as to why Muslim Boys cannot
be permitted to sing il alam

in the Mythic Society & by a group of The Madras High Court that Asia was the cradle of all religions and Bhagavath Githa was of Semitic origin.

quoting a lecture delivered

he cannot advise them to Sup ch
along with others as it may
not have any effect on them
much less even if Mr. Jinna
were to advise them as Mus-
lims will not how to any
thing in Creation

Ghulam Azad Khan

20/3/47.

Confidential

Submitted

To The Director of Public Instruction
in Mysore, Camp Mysore

22/3

Sir,

In Continuation of my statement which I gave you in person on the Review Speech of Abdul Wahab Sy. MA Bar-at-Law at the Milad Day Celebrations in Govt High School Tumkur I beg permission to add the following for your kind information

He said, at the end 'The Students are very reasonable people. They ought not to quarrel amongthemselves. They ought not to enter into politics but to keep aloof and live like brothers. They should Compromise differences and live happy lives always."

I have the honour to be
Sir
your most obedient Servant

Abdul Aziz Khan
21/3/47

Encl 2.

Confidential

Tumkur 98
21-3-47

Dear Sir,

I beg to enclose herein the letters delivered to me by the peon - Mohyuddin which he brought to me at 2 & A M today as per your instructions, along with my further statement which I recollected after my leaving you

With best regards

Yours most obediently
L Ahmed Abdul Khan.

To
R. Kashmi Raj Chetty Esqr BABL
Dy/s Education
Director of Public Instruction
in Mysore
Camp Mysore

III

The boys first informally consulted me in re. to the celebration of the Prophet's birthday under the auspices of the Union — Permission was granted the Muslim boys went to Bhore & joined up Mr. Hasan to preside over the function and gave despatch in Jamalia in re to the celebration only on the 20th Feb at 4 p.m.

Invitation programme was shown — the invitation had crescent and they were told that this emblem is issue under the name of the Union

And new invitations were printed

Just at this juncture, the Students Secretaries of the Union came said that Mr. A.C.D. just desired permit

(from Mrs. Prophet's Diary) I said I was not answerable for what Mr. Devi Gandhi did or did not do. The bypass was opened when by the Governor between the celebration of victimistic worship of a freedom's birthday was explained

There was ~~the end~~ feast 4.30 p.c

on 21-2-47. Islam is a religion of peace. But Muslim's were not afraid.
The bible was quoted; "If you ...
Show the other" it was said that it was not the Muslim's way of life —
It was to return 2 for 1. Christianity started with the conception of unity of deity and went on to think of it in terms of three entities

Hindus would worship many gods — It was a dirty thing to pay respects to mother earth. (This was by way reply to a question that by Shrimati

They were the two points in the address which offended the sentiments of Hindus

101

Do not remember he said anything about Pakistan.
But he said that a younger brother - asking for his share
of maternal property should not be mis-understood.

20/3

S. K. Aiyengar
20.3.47

Were there references to Hindus—? Upon what?

(1) He said that Hindu preachers like Shankaracharya have preached against idol worship. Hindus, in spite of their preachings and contrary to their preachings have taken to idol worship.

(2) A muslim never bows down to the vile earth. It is dirty to bow down to the earth thinking ~~to~~ it to be a goddess. Even if men like Jinnah should come and ask me to bow down to mother earth, I should say 'no'. A hundred Jinnahs cannot make me and muslims bow down to Earth.

How did this reference to Jinnah arise?

A student asked him a question about Gandhi 'mataram'. He asked said, "Jinnah was a congressman before. When he was a congressman, he was singing this song, though (he was) a muslim. He is a muslim even now. So why not all muslims sing the song?". In answer to this question the lecturer replied as above.

Was there any reference to a lawyer [illegible]

Yes.

What was the total effect

The total effect was not a happy one.

Was there a reference to Christianity?

If so what?

What is the effect it had on the Christian portion of the audience

I yes (1) He said that christianity began with 'one' and ended in 'Three' (2) He said referred to the biblical saying that if one is hit on his left cheek, he must show his right also. In this connection he said ~~that~~ "A muslim will give two blows for every blow received. muslims have never known cowardice. A true muslim never flies away. ~~If~~ ~~you~~ ~~give~~ ~~him~~ pinprick now, he will return it tenfold".

II Any christian who heard this would certainly feel hurt.

Was there any reference to Pakistan

yes. He said that pakistan was an internal quarrel. He illustrated this by with an example: The two sons of a father quarreling with each other to get the share due to ~~him~~ them. The muslim to-day asks the Hindu to give away his legitimate share to him". If that is given, then there will be no quarrel & both can live in peace.

S Gnanarajasekaran
26/3/67.

What were the references of any to Hinduism

Referring to the other religions viz Christianity & Hinduism he said that all these religions started with worshipping only one god. Then they began to worship more than one. He said that the original tenets of these religions were written in Asia Minor.

Answering the question put by a college student about the meaning of the song 'Vande Mataram' he said that earth may be mother earth to the Hindus but to muslims earth could never signify any Godliness and it was only a dirt & he could never bow to this earth. Even if 100 jinnahs were to tell him to bow down, he would flatly refuse to do it. because he said he was a fanatic

Was there any reference to Chennapatna ?

He referred to the mishap at Chennapatna and felt sorry for this. He said there was much of unnecessary killing & all that. 'Islam is a religion of peace' he said 'but the muslims (Hindus) are not afraid of you.' He further said that if your religion (Hindu) teaches you to show and the cheek with you get a slap on one cheek, his religion says that when a slap is received two must

What references were there to Christianity

He said that Christianity started with the worship of only one God and then the number was multiplied. 'three in one' + 'one in three' were the phrases used by him

Was there any reference to a younger brother claiming share

Though there was no direct reference to the ~~word~~ word, Parishan, he said that it was ~~not~~ fair for the elder brother to give a share to the younger brother when he demands it.

What was total effect of the address.

What he said was not quite fit for the occasion. It was a ~~bit~~ digression more than Vandemataram than upon the prophet Mohamed.

S.T. Narasimhachar.
ASM Market.

What were rejoiced
to in Christianity
&
Hinduism

8/12/13

Mr. Nanavo expressed his gladness at the large gathering of both muslim and Hindu Boys and expressed the hope that they would Continue to Co operate with each other as Similarly in every thing Connected with the School activities. His Speech was particularly very impressive and instructive will be both by the quoting & singing of "Vande Mataram" - After explaining the purport of the matter he stated emphatically that this song was sung in praise of Mother Earth Vile earth, Dirty earth & brute a Mussalman always looked up to one god & never bowed down his head - Also he stated that the singing of the song was particularly Caused pain to Mussalmans as it was sung in praise of vile earth and that the Hindus should not use their brute song with his Connection & they should persist doing so, there would be mutual trouble and suffering on both sides would be great

incident at Ramapuram and remarked that it was one of the greatest tragic events that ever occured in the annals of the Encahm department. So far as I could understand him, he did not make reference to the Chamiappa affair in an air of exultation but only to illustrate his statement that misunderstanding between the Mussalmans and the Hindus might result in such unexpected unhappy incidents.

In his attempt to emphasise the fundamental characteristic of Islam i.e. oneness of God & believe, he grew vehement and eloquent in his speech and said that while Islam believes in one God, and one God alone, Hinduism which also believed in one God as taught by Ramanujacharya & Shankaracharya later began to worship the Devils and subsequently degenerated in to worshipping of numerous Gods. So also he said in incidentals, about Christianity believed in one God at the outset but later began to recognise the Trinity — the Father, His son & the Holy Ghost.

One of the students of the Inter college questioned him about his objection to the singing of Vandemataram. While answering this he stated that Gurudev did not know anything about Islam and that he was only a political leader & that he would not recognise him as we bow down to even to hundred Gurudevs if they were to come him & question his religious convictions. I am a Fakir and as such I do not tolerate others believe me & my

2

A true mussalman is never afraid of his enemies — He is not a coward. If you kill 6 mussalmans, rest assure that an equal number of Hindus shall be killed. If you give a slap on the cheek, unlike a christian he will give two slaps on your cheek.

I exhort you to give up singing Vandemataram. I am assured that it is the teachers ~~that~~ in the several schools that are responsible for all the disorder now prevailing in the schools. If I can go all over the state for about a month, I am assured that I will be successful in completely putting this down.

K. Krishnaswamiengar
assistant master
Govt. Hr. School,
Tumkur.

20/3/47

What were referred to in Christianity & Hinduism

(1) Dr. Wahab said that christianity requires to give show the other cheeck if a man beats another man on one cheeck. He also said that the tenet of islam was to beat on both the cheecks if a man beats on one cheeck.

(2) Dr. Wahab also said that Hinduism has degraded from what it was in the days of Sankaracharya and

(3) He said that Islam never bows to any God except the one above. It does not bow to mother Earth which is distied and soiled.

These were some of the points referred to by Dr Wahab.

K. Choudaiah
Asst. masts
Govt High School
Tiruttani

Was there any reference to Chennapatna ?

He referred to the unhappy incident at channapatna and said that it was mostly due to the interference of the outside people

Whatever
the references
to Hinduism —
&
Christianity

"Hinduism as practised at present is not the same as taught by Ramanuja and Shankara.

Bhagavadgita was written up in Asia Minor — as proved by a Retired Judge of the Madras High Court in a lecture at Mythic Society, Bangalore.

Singing of Vande Mataram ... is objectionable to Mohamedans, as they worship and bow before one God only."

There was a reference to the "beating on one cheek", but I could not follow its further implications, — whether it had any reference to Christianity.

N. Rama Rao.
Asst Master
Govt High School.
Tumkur.

20/12/47

Ex 18

What were the references if any to Hinduism

1) Mahatma Gandhi, the Holy Book of the Hindus, was written in this manner, he said according to the statements of one of his Hindu friends.

2) Hinduism, like other religions, like Islam etc. has a great tolerance religion at first. From it has deteriorated & speaks of many Gods.

3) About the singing of 'Vande Mataram' song, he said it glorifies the Mother Earth, the Earth is rich & sacred in the eyes of the Hindus, because People commit all many kinds of nuisance. So it is not venerated. It is idolatrous. Hence no justification for singing 'Vande Mataram' song.

When a local college students questioned him about this, Mahatma gave hint & talked above the song as was stated above, Hinduism only in Gujarat & not in many. We do not care to respect or honour our parents, teachers. Even if our Guruji were to ask us about this, I refuse to follow his lead. He is only our political leader & not our religious leader.

The above college student questioned him whether Mr Gandhi was not a Muslim, when he was a Congress member & when he sang Vande Mataram song like other Congress People, Mahatma spoke in above mentioned way.

K.R. Venkatesh
Asst. Master,
with Schools

What were the references to Christianity?

- Christianity as propounded by Jesus Christ, speaks of one God in the beginning. Even they believe in three. He also said about this "one God as such & then Three (Trinity)

- Christ preached non-violence. Stating that if a blow is given on one cheek, show your enemy the other cheek also. We, Muhammad sahib never agree in this respect. We never tolerate being hurt. We believe in blood instead of one.

Was there any reference to Chennapatna?

Yes. Hon. Mahadeswaraswamy referred to the incidents of Channapatna. He remarked that the Muslims were encouraged by the activities of that locality. They are, he said, the aggressors. We never tolerate such things.

— D. Venkatesh

(10.3.47).

Asst. Master.
Govt. High School
Srirangam

حضرت ڈاکٹر سر محمد اقبال

جناب عبدالوہاب صاحب بار ایٹ لا نے جلسہ میلاد النبی صلعم کو ناکافی
انجیل - توریت - بھگوت گیتا اور دیگر مذہبی کتابیں قرآن
وغیرہ پڑھنے سے معلوم ہوتا ہے کہ ہر ایک مذہب صرف ایک ہی
خدا کی پرستش سکھاتا ہے سب کے نزدیک توحید ہے
اس قسم کے جلسے کرنے سے ایک دوسرے کے معلومات معلوم کرکے
اتفاق پیدا کرنا چاہئے چھوٹی چھوٹی باتوں سے نااتفاقی
ہوجاتی ہے وہابی ماتریدی، پاکستانی وغیرہ ہندوں میں بھی
تا اتفاقی پیدا ہوئی ہے واقعی جب جانتے ہیں کہ علیحدہ
ہونا کوئی خاص فلک ناز بات نہیں ہے تو آپس میں علیحدہ رہنا
چاہئے تو پاکستان دے سکتے ہیں وہابی ماتریدی کی جگہ کوئی
دوسری تقسیم پیدا کرنی چاہئے تو سنی کو بریلوی سے اتفاق ہوجاتا ہے
پھر کا اتحاد کیونکر ہو وہابی ماتریدی پڑھنے تو مختلف مسلمان
پڑھے کیوں بیمار ہے کا جلسہ میں شریک ہو سکتے تو آپ نے
فرمایا وہابی ماتریدی سنی زیدی کی ہوجاتی ہے مسلمان
سوائے خدا کے دوسری چیز کا پوجا نہیں کرسکتا اسلئے
وہ ہندو آپ سے علیحدہ تو ہوسکتے ہیں

Asia Minor. I can quote passage after passage from Quran and show the same passages in the Bhagavadgita Sankaracharya and Ramanujacharya preached the same religion; but as it happened in christianity Hinduism did not keep that high level. It has deteriorated. Present generation is unworthy of it. They worship idols. No sanction from any Scriptures or from teachings of prophets. What did Christianity teach? It taught the unity of God, but later on there was trinity — father, Son, holy ghost. So boys, we must all live like brothers. There may be differences just like brothers claiming there share of property. I read this morning the paper. What did the congress President who was he? Kripalini! He said that between Hindus and Muslims there were differences of opinion: but no hatred. What does that show. It shows that we must live like brothers. I will give you another example to show that we are brothers. We read histories written by foreigners — Whinsent-smith's history. where our differences made much. There is a monthly magazine called the Review of Reviews It is a high class magazine. You must all read it there is an article by that great Hindu Gentleman ..... Mind you, I am not taking a Musalman example. He is Mr. P. C. Ray

High School Union

Prophet's day. 21/2/47

Mr Abdul Wahab addressing

~~Head~~ Master, members of the prophets committee, gentlemen and my young dear freinds.

As you must we are celebrating today the birth day of the Prophet. Peace be on him. We have just heard the Moulvi Saheb and Mr Srinivasaraghavachari. What did Mr. Sreenivasaraghavachari say? He said that Islam was a religion of peace. Islam was born in Arabia. It preached that we are all one Sons of God. No Cast System. I am glad to find that several Hindu students have come here. But larger number has come today than the previous year. We must all live like brothers. I will tell you boys what happened a month ago. What did happen? I was coming from my office which is near Daly Memorial Hall there was a function that evening. Is there anyone that attended that meeting? I went in for curiosity I was introduced to the Speaker. He was some Mr Iyer.. Some Justice.. Some learned judge Sir C. P. Ramaswami Iyer. What did he say? He said that even the Bhagavadgita was written in Syria; No. Asia Minor Now all these four books were written in

himself says so. I will give you another example. I was a Head master at Fort High School what do you see there? You see the palace and a Hindu temple side by side. Now boys, I have conclusively proved to you that there was no communal trouble during Mahamadan rule. Now what is happening? The Musalman is painted as brute. I am a Musalman. I can tell you I am a fanatic Musalman But I can give shelter and embrace any man — Hindu, Musalman, Christian and Paria. I treat him as my equal. Can you do it? Stand!

What happened in Channapatna! It was the worst tragedy in the Mysore Educational History. If you start killing the Musalman will turn round and where is the end. Even a worm will run and run and run and then it stops at bay. What will it do? It will bite you. The Musalmans are not cowards. If you provoke them they will turn round. History has proved that. So let us live like brothers. For example there is 'Vandemataram' I say you must not wound the feelings of your brothers by your brute majority. You have a prayer which does not wound anybody. Let us have a common prayer. At this a student by name Mr. T. S. Visweswaraiah got up

can ask. I will answer". Then the boy asked "Sir your Jinnha was in the Congress He was singing 'vandemataram' then. Now he has gone out. And why should you hate that Song? If we and the Muslim brothers should sing 'vandemataram' there will be Unity, Sir" the Speaker replied "Now I will Answer. When there is trust there is no need for all these. But now we are undivided camps. You must win the love of the Muslims. When Rabindranath Tagore had come to Bangalore His Sarojini naidu introduced Jinnha as the ambassador of Hindu-Muslim unity. In Sheriffee Quran it is said that the Musalman should bow only before God Allah. He should not bow before his teacher or his parents. Jinnah knows nothing about religion. He is only a political leader. Even if he comes and tells me to bow before my mother I will tell him 'mind your job' & know what I should do. But you say in 'vandemataram' that you bow to the mother Earth. You bow to Earth which is a filthy thing. You worship snakes. How can you compare this impure thing with God? But you can do it. We don't do it. Now do you understand why you should not sing vandemataram. I warn you. But if you do and attack a Muslim who is

if one gives you a blow, you give two blows. 119
Then where is the end. Now boys, we must
all live like brothers

Vote of Thanks.
By Mr. S. G. Narayana Rao

Copy of the Speech given by
~~Statement of~~
Mr. Gundu Rao, BY the Press Correspondent
of Indian Express.
BY Cyclostyle 22/3/69

Ex. XII

Copy of D.O.No.P.S.263/46-47 dated 24-3-1947 from the Director of Public Instruction in Mysore, Bangalore to Mr. Abdul Wahab, M.A.,(Bar-at-Law), Deputy Director for High Schools, Bangalore.

In continuation of my D.O. letter No.P.S.257 of 46-47 dated 19th March 1947, I wish to inform you that your explanation dated 20th March 1947 is too general excepting for the reference to Sir C.P.Ramaswamy Iyer, and does not touch upon the points raised. Please let me know if in the course of your speech there were references to:-

1. Christianity started rightly with one God but developed belief in a Trinity.
2. Hinduism has deteriorated so much that the present generation was unworthy of that great religion.
3. Contrary to the teachings of Sri Sankaracharya and Sri Ramanujacharya Hindus indulged in idol worship.
4. Citing a speech delivered at the Daly Memorial Hall that even Bhagavath Geeta was written in Asia Minor.
5. Muslims do not believe in the Christian principle of showing the other cheek when hit on one cheek but in striking two blows where one is given.
6. Muslims were opposed to Vandemataram because in that song homage is paid to mother earth which is vile and dirty.
7. The demand for Pakistan was only like a junior brother asking for his share of property on attaining majority.

As a report is due to Government immediately, I should feel obliged if you could give your reply by this evening.

" Copy "

DIRECTOR OF PUBLIC INSTRUCTION.

Tel. Address : EDUCATION.

DEPARTMENT OF PUBLIC INSTRUCTION

GOVERNMENT OF MYSORE.

Postal Address : POST BOX No. 49.

D. O. No.P.S. 296 of 46-47.

T. Vasudeviah, M.A.,Dip.Edn.,
M.Ed.,
Personal Assistant to the
Director of Public Instruction.

BANGALORE,

Dated 30th April ..... *1947.*

Dear Sir,

As requested by you I am desired to enclose herein the following letters:-

1) D.O.letter No.P.S.105 of 41-42 dated 13th August 1941.

2) D.O. letter No.P.S.120/41-42 dated 21st August 1941.

3) D.O.letter No.E.807/Edn. 10-41-71 from the General Secretary to Government, Bangalore.

4) D.O. letter No.P.S.13 of 45-45 dated 15th January 1946 from Mr. M. Abdul Wahab, M.A., Bar-at-Law., to the Director of Public Instruction.

Yours sincerely,

T Vasudeviah

30/4/47

P. Rajavelu, Esq.,B.A.,
Assistant Secretary to Government,
Education Department,
Bangalore.

No.P.S./105 of 41-42. Issued. P.S. 13th August 41

CONFIDENTIAL

Dear Mr. Appaji Gowda,

Government with their letter No. E.446/Edn.4-41-26 dated 5th August 1941 forwarded a copy of a petition from certain residents of Mandya as well as an extract from a local newspaper regarding the shifting of the Extension Middle School at Mandya from one building to another and its subsequent shifting back to its original building. I may say that I also received a copy of the same petition. Immediately on receipt of the petition I sent a copy of it to Mr. Abdul Wahab, the District Educational Officer at Mandya the same day, and asked him for a full report. After I had written this letter, however, the Minister for Education telephoned to me about this question, and said that he was a little apprehensive that there would be communal trouble over the matter. I told the Minister that I had no confidence in the capacity of Mr. Abdul Wahab to handle intelligently any delicate and difficult situation, and that in these circumstances I proposed to telephone at once to Mysore and ask Mr. Kasturi Raj Chetty to proceed at once to Mandya and enquire into the matter. Mr. Kasturi Raj Chetty was accordingly telephoned to, and he proceeded at once to Mandya. I attach for the information of Government a copy of Mr. Kasturi Raj Chetty's report on the incident, which gives a complete account of the affair.

I agree with Mr. Kasturi Raj Chetty's findings in the matter, and can only say that Mr. Abdul Wahab seems to have shown his usual impulsiveness and lack of intelligence throughout. I may perhaps emphasise the following points.

It is absolutely clear that Mr. Boriah's building was originally intended by the District Educational Officer for the extension Kannada Middle School, as long ago as February of this

this year The District Educational Officer had asked the Head Master to report upon the suitability of Mr. Boriah's building and in March 1941 the Head Master reported that it was suitable. Specific orders were issued on the 26th of July that the Kannada Middle School in the extension was to be transferred to Mr. Boriah's new building. When Mr. Abdul Wahab saw me late in the evening of 6th August at my bungalow in Bangalore and tried to explain to me what had happened, I tried in vain to get any clear or satisfactory explanation from him as to how he became involved in what would obviously turn out to be a communal matter. I pointed out to him that it was evident that for months past his intention had been that the Kannada Middle School should go into Mr. Boriah's building. This fact was known to everybody interested in Mandya Town, and there had been no concealment about it. I asked him what his motive was in ordering the transfer of the Kannada School to the new building on the 26th July, and the cancellation of the transfer on 1st August. Mr. Kasturi Raj Chetty makes clear in his report that he also tried in vain to get Mr. Wahab any coherent explanation of what was in his mind. He attempts to justify his action by saying that he allowed the furniture of the Government Kannada Middle School to be moved merely to get possession of the building, and with the idea that later on he could move the Urdu Middle and Primary Schools into Mr. Boriah's building. Mr. Kasturi Raj Chetty in commenting upon this extraordinary statement says that he can only hope that he did not understand Mr. Wahab correctly, and that the best construction one could put upon such action was that it was childish. I can inform Government that childish as it may seem, it is the identical explanation which Mr. Wahab offered to me in person on the evening of 6th August, and I told him then in the course of our talk that I could not imagine any action more likely to precipitate a crisis and make for communal trouble. Once orders on the 26th July sanctioning the transfer of the Extension Kannada Middle School to the new building had been issued, and in particular after the Saraswathi Puja had been held, Mr. Wahab's intentions were evident to everybody in the town. It is incredible to me that any officer of Mr. Wahab's standing, even if he does not belong to the Hindu community himself, should not have realised

realised that after the Saraswathi Puja had been held. it would be tacitly assumed by everyone that technical possession of the building by the Kannada Middle School had been effected. I do not believe myself for one minute that Mr. Wahab who belongs to Mysore and is familiar with local customs can have any doubts on this question. The fact that he asked the Head Master to hand back to him personally the order of 26th July ordering the transfer of the school is a peculiarly significant fact, and is also on a piece with the general stupidity exhibited by Mr. Wahab. It is wholly illegitimate for any officer to ask a subordinate to hand back to him an order, which has been issued in writing. If it is desired that an order should be cancelled, it should be cancelled in the same form as it was issued, i.e., in writing. I have no doubt that Mr. Wahab was afraid to do this, knowing that it would spread immediately all round the town. A little further reflection might have shown him that his action in asking for the order back was not likely in any circumstances to be a private matter between himself and the Head Master. The mere fact that 200 children, who had been told to attend school in one building, would have to be told subsequently to attend in another building removes any idea that the District Educational Officer's action could have remained a private matter between himself and the Head Master. Mr. Wahab's action therefore according to the only explanation he can give amounts to a ruse to get the building for the Urdu School through the Kannada School. The Deputy Director's comment on this point is as follows:-

"The explanation laboured as it is, is the outcome of an effort to get out of a difficult situation. I am of the opinion that Mr. Wahab intended to move the Kannada School to the new building specially when he was hard-pressed to find a building for the Extension Kannada M Primary School located in Dr. Pusupathy's building which he proposed to house in the present Kannada Middle School building. And till the 31st of

and on that day either he thought of locating the two Urdu Schools in the new building or got this idea from somebody. No sooner the idea entered his head. he acted calling "halt" to the Kannada School, least thinking of the consequences or the justice of it."

I think that the above sentences from Mr. Kasturi Raj Chetty's report adequately sum up the situation, and I believe that the whole business is just another example of Mr. Wahab's foolishness and total incapacity to think connectedly and appreciate the real consequences of his action. If Government will refer to Mr. Wahab's last Confidential Report which I have recently submitted to Government (and this report was of course written before I knew anything about the present incident), they will find that I have expressed the same idea about Mr. Wahab, and I have said that he is incapable of intellectual concentration on any problem for more than a few minutes at a time. Although the present incident is unpleasant, I am glad in a way that it has happened, because it will convince Government of the view which I have maintained for the past two or three years, that Mr. Wahab is quite unfit not only for any further promotion, but is not worthy of the senior gazetted grade which he is drawing now. Mr. Wahab has what may in Mathematical terms be described a tangential mind, that is to say, his thoughts fly off at peculiar angles, and he is simply incapable of thinking out to its logical conclusion any problem that demands more than a minute or two's thought. Mr. Wahab's incapacity for administrative work is constitutional. He not only suffers from being a person of poor intelligence and without capacity for concentrated thinking, but he has also the additional disadvantage of being a person of extremely impulsive nature, and of having a quick and badly-controlled temper. It is the combination of these qualities which has landed the Department in difficulties in the present case.

It now remains to be considered what is the best line of action to take in order to deal with a situation which ought never to have allowed to happen, had the local District Educational Officer been a person of even average intelligence. In his report Mr. Kasturi Raj Chetty has written as follows:-

the Deputy Directors report. I do not wish to he harder upon Mr. Wahab than need be. It is wholly improper for him, of course. to write to me in the tone which he has adopted, and my decision to ask the Deputy Director to proceed to the spot, I maintain, is amply justified by the facts of the case. I am always in favour of supporting a local officer in a difficult situation and letting him, if possible, handle it, but at the same time Mr. Wahab, in my opinion, forfeits any claim to this consideration, because the whole thing has arisen entirely owing to his own foolishness. The Deputy Director has proposed that Mr. Wahab should be moved, and I certainly think that that should be done immediately. It is not open to Mr. Wahab to say that if he is not allowed to have his own way in a matter where the whole trouble is due to him, he will not continue in Mandya. It is not open to any officer to lay down the sole condition upon which he is willing to continue to work. I suggest that as soon as Mr. Mohiyuddin takes charge from me this afternoon, he should visit Mandya himself and see what can be done to try and pacify Hindu and Muslim feelings. It seems fairly obvious that the Kannada Middle School should go to Mr. Boriah's building, and that another building should be rented to house the Urdu Middle School. The trouble in Mandya is of course that buildings in the extension are mostly owned by Hindus and this episode will not make it any easier to persuade somebody to give his building for an Urdu School. I think, however, that Mr. Mohiyuddin, belonging as he does to the Muslim community and being a person of very great tact, will manage to persuade the local Muslims to get a suitable rented building for the Urdu School. The question of whether Mr. Abdul Aziz Khan should be moved to Mandya or some other officer may be decided by Mr. Mohiyuddin in consultation with Government, if necessary.

I enclose in original ten exhibits referred to by the Deputy Director in his report. They may be kindly returned when done with.

Yours sincerely,

O/C 13/8/44

"When I returned to the Travellers' Bungalow, I found the District Educational Officer waiting for me. I told him I had a proposal to solve the situation and expected his co-operation in giving effect to it. At once, Mr. Wahab wanted to know if it involved the shifting of the Kannada School and when I nodded my head, he requested that any order which would adversely affect his order might be passed after granting him leave or transfer. I was not a little taken aback. He had not the patience, I regret to say, to listen to me. No officer can ask for quitting his post because the orders of his superior officers are not to his taste and one who wants to do so displays want of responsibility and qualities which go to make a successful administrator. Mr. Wahab withholding co-operation at this psychological moment when I had won over the Muslims and had a solution which would have satisfied all parties was to say the least most unhappy. In his letter to you, he says, "Please let me handle the affair without the help of the Deputy Director". And he concludes by saying, "I am not prepared to continue here." This attitude of mind and refusal to co-operate and that at a time when the situation is tense between two big communities deserve to be suitably noticed and I leave this to you."

The letter referred to in the above paragraph was handed to me by Mr. Wahab when he saw me at the bungalow on the evening of 6th August. The relevent sentence in this letter reads as follows:-

"I have made this appeal to a Justice of the Peace and I trust I will have British justice, else I am not prepared to continue here and suffer humiliation for no fault."

The phrase about leaving Mr. Wahab to handle the affair without the help of the Deputy Director also occurs in the same letter. I told Mr. Wahab that I had deliberately asked Mr. Kasturi Raj Chetty to go to Mandya, and that I would not make any report to Government until I had received the

Tel. Address:
"EDUCATION."

DEPARTMENT OF PUBLIC INSTRUCTION.
GOVERNMENT OF MYSORE.

Postal Address:
POST BOX NO. 8.

D.O. M. P.S. 120/41-42

BANGALORE.

M. SULTAN MOHIYUDDIN,
M.A., LL.B., M.Ed.,
Offg. *Director of Public Instruction.*

21st August 1941.

IMMEDIATE.

Dear Mr. Appaji Gowda,

As desired by the Minister for Education personally, I visited Mandya on the 18th inst., with previous arrangement with the Deputy Commissioner, to investigate and settle the question of the suitable housing of the Extension Kannada Middle and Urdu Middle and Primary Schools. As the Deputy Commissioner felt that being a District Magistrate it would be desirable for him not to join me in the enquiry, I conducted the investigation myself. I inspected the new building of Mr.Boriah which is the real bone of contention between the two parties as well as the present Kannada Middle School building, and examined the District Educational Officer, the Head Master of the Kannada Middle School, and Mr.Boriah. the owner of the new building. Then I interviewed the principal signatories of the petitions from the Hindus, who were selected and sent for by the Deputy Commissioner at my request. I interviewed also the leading members of the local Muslim community, including the Secretary of the local branch of the Muslim League who had made representations to the Department in regard to the housing of the Urdu schools.

I must state at the outset that although some of the statements made by Mr.Devoji Rao and others in the petition, and even some of the particulars reported by the Deputy Director of Public Instruction, Mysore, did not receive confirmation during my enquiry, this much was certain that, whatever his previous intentions, the District Educational Officer had issued on 26th July 1941 a written order to the Head Master of the Extension Kannada Middle School to shift the school to Mr.Boriah's new building with effect from the 1st of August 1941. The building was not completely ready either then or on the 1st of August. Even on the day of my visit, I found that some

some items of wood-work were being done and the compound walls were still incomplete and unplastered. However, the Head Master of the Extension Kannada Middle School shifted on the morning of 31st July a few articles of school furniture to one of the rooms of the new building, more or less as a token of occupation. As I learnt from the Head Master himself and also from the landlord of the new building, Saraswathi was held on the 27th July at the suggestion of the Head Master and without either the previous or subsequent knowledge of the District Educational Officer. The Head Master invited his staff and students to the Puja on behalf of the landlord, who met the cost of the ceremony. That was the only occasion when the boys or teachers went to that building. After the Puja, no classes or prayers were held in the new building.

When the District Educational Officer thoughtlessly countermanded orally on the 31st of July his written order of 26th July and instructed the Head Master to get back to the original school building the few articles of furniture that had been removed to the new building, considerable dissatisfaction was caused among some members of the Hindu community. The explanation orally tendered to me by the District Educational Officer that he had originally conceived the idea of housing the Urdu Boys' Middle and Primary Schools in the new building, that he was obliged to order the shifting of the Kannada Middle School as a temporary expedient to overcome a difficult and sudden situation caused by the service of a notice by the owner of the Kannada Primary Boys' School building to vacate the building or increase the rent from 1st August 1941, and that when the latter changed his mind and agreed before 1st August to renew the lease of the building for the Kannada Boys' Primary School on the original terms, there was no need for shifting the Kannada Middle School to the new building in order to house the Primary School in the present Middle School building, and that the Kannada Middle School had been enlarged since his last inspection of the school — all this is not pertinent to the point at issue, viz., to which school - Kannada or Urdu - the new building should be given now. The District Educational Officer's explanation would come in for consideration only when the motives of his con-

conduct in this affair are judged for assessing the full measure of his responsibility for creating a delicate situation. But the fact remains that having issued on the 26th July a written order to the Head Master of the Extension Kannada Boys' Middle School to shift the school to the new building, he countermanded it on 31st July thereby causing provocation to a section of the Hindu community and a ground for their belief that he was acting unfairly by that community. I may add that if the District Educational Officer had intended the new building for the Urdu School, he should not have ordered the shifting of the Kannada Middle School to it, and having ordered it he should not have so hastily countermanded it.

The principal signatories of the petition, namely, Mr.Devoji Rao and others, represented to me that it was a matter of principle that they were concerned with. They felt that the District Educational Officer having ordered the shifting of the Kannada Middle School to the new building should not have gone back on that order with a view to giving the new building to the Urdu schools, thereby insulting the Hindu community. It appeared to me that the stand that they had taken was a moral and technical one, not concerned with the relative merits of the housing conditions of Kannada and Urdu schools. When I enquired whether they would try to secure a suitable building for the Urdu Boys' Middle and Primary Schools, if it was agreed to shift the Kannada Middle School to the new building, they signified their willingness to do so, as they appreciated the need of Urdu schools for better housing, and suggested that the present Kannada Middle School building might be taken over for the Urdu schools. They even went and brought to me the landlord of that building to agree before me to lease the building for the Urdu schools. This gesture impressed me favourably, and I thought a satisfactory settlement of the question was nearly reached.

But the Muslims wanted the new building, and no other, for

for Urdu schools. They stated that that building had been promised to them by the landlord, Mr. Boriah, as well as by the District Educational Officer long before the Kannada Middle School was ordered by the District Educational Officer to be shifted to it. I may add, by way of parenthesis, that Mr. Boriah told me that he was at first indifferentas to which school was housed in his building. He had originally planned the building for a dwelling house and at the instance of the District Educational Officer altered the plan so as to suit the requirements of a school. He was mainly concerned with receiving regular rent, no matter which school was housed in it. Subsequently, he was prevailed upon by some persons who desired to checkmate the move of the District Educational Officer to write to the District Educational Officer saying that if the school was to be taken for an Urdu school he would have to raise the rent from Rs.40 to Rs.60 and would require ten years' lease. Subsequently, he swung to the other side and sent a representation to me which is enclosed herewith, saying that the building was from the beginning intended for an Urdu school and that he was prepared to let out the building for that school for the originally agreed rent of Rs.40.

The Muslims based their whole case on the deplorable condition of Urdu Primary School buildings, their demand for a number of years for suitable buildings for their schools, the intention of the District Educational Officer since the construction of the new building was started to lease it for Urdu schools and the willingness of the landlord to let it out for Urdu schools. When it was put to them that, in view of the written order issued by the District Educational Officer for the shifting of the Kannada Middle School to the new building and the stand that the Hindus had taken on this order on moral and technical grounds, they might agree to the shifting of the Urdu Middle and Primary Schools to the present Kannada Middle School building, they did not agree to the suggestion. Their reasons were that that building was in the midst of the Brahmin locality and trouble in future might arise and that the building was not quite enough for two schools, viz., the Urdu Middle and Primary Schools, that could be conveniently housed in Boriah's building. They did not change their mind even when it was mentioned to them that in view of the

the non-availability of suitable buildings for Urdu Schools the Department would consider before long the question of putting up a suitable building for the Urdu Middle and Primary Schools. They complained that it was unfair to them that the building which they were hoping to get for so long a time for their schools and which was promised them should be given to the Kannada Middle School simply because certain influential members of the Hindu community wished to have it for that school.

My view, as implied in what I have said above, is that the Hindus have taken their stand on technical and moral grounds, the Muslim on that of greater need. The Hindus have the feeling that the District Educational Officer subordinates the interests of Kannada Schools to Urdu Schools, while the Muslims believe that Hindus do not wish to see Urdu Schools thrive and their community obtain any advantage. Both want the new building; and the question of prestige is vitally connected with the demand of each.

I am of the opinion that the Extension Kannada Middle School which needs larger accommodation and which was ordered by the District Educational Officer to be shifted to the new building should be given that building. But knowing the feeling of the Muslims, I have told the representative Hindus who met me that no order for the shifting of the Kannada Boys' Middle School to the new building would be passed immediately and that in the meantime they should endeavour to persuade the Muslims to agree to the shifting of the Urdu schools to the present Kannada Middle School building or some other building in the extension which the Hindus might be able to find by the use of their good offices. Mr. Devoji Rao and others have readily agreed to this.

I have apprised the Deputy Commissioner of the result of my investigation and of my interviews with the members of the two communities. He seemed to agree with me in regard to the view that I had taken and the solution that I had thought of, and

and promised to persuade the Muslims to agree to the shifting of the Urdu schools to some suitable building that might be secured in the extension. I am hoping that the Muslims will take a more realistic view of the position and agree to the proposal I made to them. I am expecting to hear from Devoji Rao in this matter and will report to Government again.

Whether the Muslims agree to the shifting of the Urdu schools to the present Kannada Middle School building or any other building in the Extension or not, I wish to state that a final and satisfactory solution of the problem of housing the Urdu schools suitably in Mandya cannot be found unless a Government building is provided for the Urdu Middle and Primary Boys' Schools. The condition of the present Urdu boys' and girls' school buildings is really deplorable, and the Muslims are very sore about it. The Urdu Boys' Middle School also is not adequately and suitably housed. I consider that the provision of a building for Urdu Middle and Primary Schools is an urgent necessity, and I propose to submit proposals to Government in this behalf separately.

Yours sincerely,

M. S. Nadiagaddi

J. Appaji Gowda, Esq., B.A.(Hons).,

Bangalore.

To

The Minister of Education,
Government of Mysore,
Public Offices,
Bangalore.

Sir,

Please permit me to submit a few lines for your earnest consideration.

On 7th August 1941 I wrote to the Deputy Director of Public Instructions in Mysore, and also to the District Educational Officer, Mandya, to take my newly constructed buildings at Hosahalli extension on lease for Mandya Urdu School. As yet I have not heard anything from the said officials so far.

Even during the time of construction the building was promised by me for Urdu School only. Even now, I am prepared to lease it to the Urdu School and not for any other school. To my surprise I heard stray talks to the effect that my said building was intended to be leased for schools other than Urdu. Here I have taken the earliest opportunity to despel doubts of that kind. Therefore I request you to be so pleased as to take my said house for the Urdu school only and oblige.

I beg to remain,
Sir,
Your most obediently,
Sd: Boregowda.

Mandya,
Dated 9th Aug.1941.

Address:

Hallahalli Boriah,
Son of Kul Linge Gowda,
Mandya.

Copy forwarded to the Director of Public Instructions in Mysore, Bangalore for information.

'Copy'

* * *

Copy of D.O.letter No.E.807/Edn.10-41-71 dated 3rd September 1941, from Mr. J. Appaji Gowda, B.A.,(Hons.), General Secretary to Government, Bangalore to M. Sultan Mohiyuddin, Esq., M.A.,LL.B.,M.Ed., Offg. Director of Public Instruction in Mysore, Bangalore.

With reference to your D.O.letter No.P.S.120/41-42 dated 21st August 1941 I am desired to state that, as proposed by you, the extension Kannada Middle School, Mandya may be shifted to Mr. Boriah's building and that the Urdu schools may be located in some other building.

I am to request that proposals for construction of buildings for the schools may be submitted for the consideration of Government.

In this connection, Government feel that it is necessary to point out to the District Educational Officer that his action was irregular and tactless and consider that it is desirable to transfer him to a teaching post .

" Copy "

for DIRECTOR.

1/5

Copy of letter No.D.O.P.S.13 of 45-46 dated 15th January 1946 from M. Abdul Wahab, Esq.,M.A.,Bar-at-Law., Deputy Director of Public Instruction, Bangalore to the Director of Public Instruction in Mysore, Bangalore.

With reference to your D.O. letter No.P.S.338 dated the 26th December 1945, regarding the complaint of the President Legislative Council and in continuation of my D.O. letter of even number dated the 28th December 1945 in the matter, I write to submit that it is clear from the evidence of four boys, viz. Chandrasekharan, Padmanabhan, Krishnamurthy and Govindaraju that Balachandra (son of Rajamanthra Pravina H.B. Gundappa Gowda) drew the attention and directly instigated them to rub off the emblem on the board drawn by the Muslim boys. Copies of evidence of these boys, two of whom belong to the same section as Balachandra, are submitted herewith. It must be also said that there were absolutely no communal feelings in the school as I knew it for over two years and as further affirmed by the present Headmaster and other members of the staff till the day of this un-fortunate occurrence when a deliberate attempt was made to excite communal passions. These ugly things have begun to raise their heads, because, I am sure, of the weakness of the Headmaster, lack of very necessary contact between the head and the students and want of proper guidance by him. However it is absolutely clear that the four boards drawn on the day both by the teachers and the pupils and displayed in different parts of the school were not done with any rivally communal spirit and it was just an exuberance of joyful School-Day spirit implying offence to none. If Balachandra did not like any one of them, he should have complained to the Headmaster or any other member of the staff and had it removed instead of going about drawing the attention of other boys and indulging in such a grossly provocative insult that is bound to inflame communal

communal passions on either side. As such the conduct of Balachandra in feeling unnecessarily aggrieved and seeing mischief in a simple affiar where there was none and trying to excite communal hatred is nothing short of deliberate wickedness condemnable in any boy.

The fifth boy who participated in the mischief (J.N. Bommaraya Gowda) and who admits having rubbed a part of the emblem of his own accord with his bare-foot admits his being called back to take part in rubbing off, though not actually instigated by words as the other four. This boy was identified by Krishnamurthy and Govindarajalu on the third day of the re-opening of the school after Christmas holidays and it cannot be believed that Balachandra who stood with Krishnamurthy and Govindarajlu did not see them do it. However, Mohammed Rafee, a friend of Balachandra, asserts in an un-shakable manner that he who stood on one side of the board while Balachamdra stood on the other clearly saw Balachandra rub the board with his chappaled-foot. This Balachandra denies, but his denial must also be counterbalanced with his own clear admission and apology before the Headmaster and some other members of the staff and students immediately after the occurrence. Though his father says that apology was forced from the boy by the Headmaster, the Headmaster asserts that after the boys had been dispersed from his room Balachandra was waiting alone for his car with the Headmaster for quite half an hour, and it is strange that he did not in any way retract his admission and apology if he had not really done it himself. To this must also be added the evidence of Tareem, also a boy of III year, to whom Balachandra appears to have clearly confessed that he had taken the blame on himself to save another boy who actually did the rubbing. This boy he has not produced, and therefore the conclusion is irresistable that the offence must have been committed by Balachandra also. In fact he has been the

staff and the head. All complain of his lack of firmness which comprimises their own position and his rude and uppish manners.

In these circumstances, I fear, that if he is allowed to continue in the school any longer, such occurrences as one under reference as sure to multiply themselves. I may even add that when I paid a surprise visit to the school on the 2nd November 1945, I warned him of his slackness and asked him to be careful and not to fool himself in the belief that the school is well managed. He had even asked for an allowance of Rs.50/- for efficiently managing his premier institution. I am of opinion that he must be tried in a much smaller school, for instance, Thirthahalli, Chickballapur, Chickmagalur, or any other similar school in the other division.

" Copy "

FOR DIRECTOR.

~~Secret~~ Confidential. 140

Proceedings of the Government of His Highness the Maharaja of Mysore.

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Read:-

Correspondence ending with letter No. P.S. 296/46-47 dated 30th April 1947 from the Director of Public Instruction in Mysore, in regard to the notice to be taken of the conduct of Mr. Abdul Wahab, Deputy Director for High School Education in respect of objectionable observations made by him in the course of certain speeches ~~made~~ delivered by him in February 1947.

ORDER No. 155-6 / CB 27-47-1

Dated, Bangalore, 15/7/47

Owing to the provocative speeches delivered by Mr. Abdul Wahab in the Govt. High School at Tumkur on 21st Feby. 1947 in connection with the "Prophet's Day" and subsequently at the Government High School at Malleswaram on 28th Feby. 1947 and the consequent wide spread comments and criticisms both in the Press and by the Public, the Director of Public Instruction was requested to enquire ~~in detail~~ and ~~to~~ submit a report to Govt. with the explanation of Mr. Abdul Wahab in this behalf. make

2. The Director of Public Instruction who conducted the enquiry ~~and also called~~ seeing that the first explanation of Mr. Abdul Wahab was too general, called upon Mr. Wahab to offer his explanation on the following points, which, as the ~~result of~~ evidence from the enquiry led, ~~it became evident that~~ Mr.

1. Christianity started rightly with one God but developed belief in a Trinity.

2. Hinduism has deteriorated so much that the present generation is unworthy of that great religion.

3. Contrary to the teachings of Sri Shankaracharya and Sri Ramanujacharya, Hindus indulge in idol worship.

4. Muslims do not believe in the Christian principle of showing the others cheek when hit on one cheek but in striking two blows where one is given.

5. Muslims are opposed to "Vande Mataram" because in that song homage is paid to mother earth which is vile and dirty.

6. The demand for Pakistan is only like a junior brother asking for his share of property on attaining majority.

(3) After considering the explanation offered by Mr. Abdul Wahab on the above points, the Director of Public Instruction reports that it is established beyond doubt that Mr. Wahab did touch in his speech on points 1 to 5 and is of opinion that his appeal for good will and peace was entirely lost in the unprovoked, unjustified, irresponsible attacks and that his speech deserves to be noticed. With regard to item 6, the Director of Public Instruction states that Mr. Wahab admitted having made reference to Pakistan and opines that it was improper and unfortunate that an officer, coming only next to the Head of the Deptt. in rank should indulge in ~~references~~ remarks so very dangerous statements on political and Controversial derogatory to two great religions and make ~~a statement which implies a justification of Pakistan.~~ issue of a highly Controversial Character and makes the following observations:- ~~Reviewing present report and the previous records of Mr. Wahab, Government regret to notice as follows:-~~

"The previous records of Mr. Wahab ~~are~~ not happy. The confidential reports are unfavourable He has created troubles wherever he worked. He

easily creates situations. He created one such situation in Mandya which would have ended in serious communal fracas but for the interference of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, under the re-organisation being attached to the office without an independent existence, be safe' He has belied this hope. It was not within his competence to go to High School, Malleswaram, yet he went, the unhappy aftermath is well known to Government. The address at Tumkur caused quite a rage in and outside the Stat

Mr Wahab is the Senior Deputy Director.. He was confirmed as Deputy Director on 13th May 1946. He is drawing Rs.500/- in the grade Rs.500-50/2-750. There is a higher grade of Rs.700-50-800 vacant from 1st August 1946 and I have not so far recommended Mr. Wahab for it. It is my considered opinion that he does not deserve it, and he should be passed over. His increments also should be with-held for a period of two years".

(5) Agreeing with the Director of Public Instruction, Government direct that the further promotion of Mr. Abdul Wahab be stopped, and that his increment in the grade of Rs.500-50/2-75 be with-held for a period of two years.

Secretary to Government
Education Department

To

The Director of Public Instruction.
The Comptroller to Government

Copy to the Conf. Reports File of Mr. Abdul Wahab.

13/7/47

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

CONFIDENTIAL.

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....

O R D E R No. 155-56/C.B.27-47-1,

Dated, Bangalore, 15th July 1947.

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2. The Director of Public Instruction who conducted the enquiry, seeing that the first explanation of Mr. Abdul Wahab was too general, called upon Mr. Wahab to offer his explanation on the following points to which, as was evident from the enquiry held, Mr. Wahab had referred to in his speeches:--

1. Christianity started rightly with one God but developed belief in a Trinity.

2. Hinduism has deteriorated so much that the present generation is unworthy of that great religion.

3. Contrary to the teachings of Sri Shankaracharya and Sri Ramanujacharya, Hindus indulge in idol worship.

4. Muslims do not believe in the Christian principle of showing the other cheek when hit on one cheek but in striking two blows where one is given.

P. T. O.

5. Muslims are opposed to "Vande Mataram" because in that song homage is paid to mother earth which is vile and dirty.

6. The demand for Pakistan is only like a junior brother asking for his share of property on attaining majority.

3. After considering the explanation offered by Mr. Abdul Wahab on the above points, the Director of Public Instruction reports that it is established beyond doubt that Mr. Wahab did touch in his speech on points 1 to 5 and is of opinion that his appeal for good will and peace was entirely lost in the unprovoked, unjustified and irresponsible attacks and that his speech deserves to be noticed. With regard to item 6, the Director of Public Instruction states that Mr. Wahab admitted having made reference to Pakistan and opines that it was improper and unfortunate that an officer, coming only next to the Head of the Department in rank should indulge in remarks so very derogatory to two great religions and make dangerous statements on political issues of a highly controversial character and makes the following observations:

"The previous record of Mr. Wahab is not happy. The confidential reports are unfavourable. He has created troubles wherever he worked. He easily creates situations. He created one such situation in Mandya which would have ended in serious communal fracas but for the interferen of the superior officers. There is no knowing when he will land himself and the department in difficulties. It was expected that he would, unde the re-organisation being attached to the office without an independent existence, be safer. He has belied this hope. It was not within his competence to go to High School, Malleswaram, yet he went, the unhappy aftermath is well known to Government. The address at Tumkur caused quite a rage in and outside the State.

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P. T. O

4. Agreeing with the Director of Public Instruction, Government direct that the further promotion of Mr. Abdul Wahab be stopped, and that his increment in the grade of Rs.500-50/2-750 be with-held for a period of two years.

Secretary to Government, 13/2/41
Education Department.

T o

The Director of Public Instruction in Mysore.
" Comptroller to Government.

PUBLICITY OFFICE

Name of Paper Mail - Date 21-3-47.

Singing of *Vande Mataram* in schools cannot be banned, says Minister

MADRAS, Mar. 30.

THE singing of VANDE MATARAM (Salutation to the Mother) song in certain schools formed the subject of a series of questions in the Madras Assembly yesterday. The Education Minister, MR T. S. AVINASHILINGAM CHETTIAR, said that for the sake of a small percentage of the minorities the Government could not ban the singing of the song by others, and the Government had not made any order that the song should be sung in schools.

In reply to a question by MR M. SCHAMNAD whether he was aware that Muslim pupils had religious and sentimental objection to going to a school where *Vande Mataram* was sung the Minister stated that some might have objection, but he did not see why there should be any objection. The Government did not propose to stop the singing of the song in schools.

Messrs B. POCKER, ABDUL HAMID KHAN, CHINNA KHAZIAR, RAZA KHAN and others put supplementary questions. They stated that Muslims had religious objection to the song being sung, and that the song should not be forced upon Muslims.

The Minister appealed for toleration and said that when a majority of 95 per cent. want to sing the song, which had absolutely no religious significance, it was the duty of the minority to exhibit a sense of toleration, and the Government could not be expected to wound the susceptibilities of a large majority of the people for the sake of placating a small minority. If, however, Muslims did not like the song, it was open to them to go out while the song was sung.

The Minister further explained that the Government did not instruct anybody to sing the song, and they did not think it necessary or proper to ban the singing of the song as that would wound the susceptibilities of the majority of the people.

Answering further questions, the Minister stated that until recently the *Vande Mataram* song yas sung by Muslims also, and it was only after a political party created an objection to it they came to object to it. He added that every community must respect the sentiments of other communities.

Political aspects

MR B. POCKER: Are the Government aware that the song has a political and historical significance which is offensive to Muslims, and the offence is caused for political reason?

MINISTER: There is no political implication, or offensive import, in this.

MR HAMEED KHAN: Is it proper for the Minister who belongs to one political party, to force the political beliefs of that party on others?

MINISTER: There are colleges with many non-Muslims where religious prayers in Arabic are said, and Hindus have tolerated it. That is the proper spirit. I want all to keep up this spirit instead of kicking up a row over small matters.

MR HAMEED KHAN: Is it proper for the Minister, who is a Congress-man to force his creed upon others?

MINISTER: I respect the feelings of everybody when they are reasonable. But it is unreasonable to ask the Government to ban a thing simply because you do not like it.

MR POCKER: Is the Minister aware that the Muslims do not want to hear this song, and is it proper for him to say that you may get away if you do not like it?

MINISTER: But I cannot wound the feelings of 95 per cent. of the people.

MR HAMEED KHAN: Does it not now follow that Muslims must have their own schools?

MINISTER: I do not force it on anybody. I only said that I cannot put a ban.

'HINDUISM HAS DETERIORATED"

'Present Generation Unworthy of It"

MYSORE DY. D.P.I. JUSTIFIES 'PAKISTAN

TUMKUR, Mar. 6.

Christianity started rightly with one God but developed belief in a Trinity; Hinduism, which started similarly, had deteriorated so much that the present generation was unworthy of that great religion, said Mr. Abdul Wahab, Deputy Director of Public Instruction, Mysore State, in the course of his presidential address at a meeting held here under the auspices of the Government High School Union on the occasion of the Prophet's Birthday celebration.

He added that contrary to the teachings of Sri Sankaracharya and Sri Ramanujacharya, Hindus indulged in idol worship which had no sanction in their scriptures or in the teachings of their prophets.

Citing his recent talk with Sir C. P. Ramaswamy Ayyar, Mr. Wahab added that the scripture of the Hindus, like the Holy Koran, was written in Asia Minor.

Mr. Wahab explained that the demand for Pakistan was only like a junior brother asking for his share of property on attaining majority.

Need for Communal Harmony

Addressing the Muslim students particularly, Mr. Wahab warned them against looking with contempt on the adherents of other religions, pointing out that Islam meant peace and the followers of Islam should be peaceful. At the same time, Mr. Wahab warned the Hindus against the singing of 'Vande Mataram' which the Muslims considered as against the tenets of Islam and which wounded their feelings in consequence. Muslims, though enjoined to observe peace, were not cowards, Mr. Wahab said. In this connection he referred in ironical terms to the passage in the Bible which exhorted the Christian to show the other cheek when hit on one cheek.

—F.O.C.

Mon 13th March 1947

148

To-day's Temperature

Maximum 88°
Minimum 67°

Thought for the Day

Hope, deceitful as she is, serves at least to conduct us through life by an agreeable path. — *La Rochefoucauld.*

Daily News

Thursday March 13 1947

Mysore Officer's Zeal for Speech

MR. ABDUL WAHAB, DEPUTY Director of Public Instruction in Mysore, in his zeal to analyse various religious pursuits has attempted to say something with regard to Hinduism which has provoked us to openly criticise him. For this we rely on the report of a Madras daily which has given a good prominence to Mr. Wahab's speech. We wonder why Mr. Wahab was fascinated to speak on religion, politics Vandemataram, Pakistan and so many other controversial issues knowing fully well that as a responsible officer of the Government he should not enter an arena where circumstances didn't warrant his entry. If the Madras paper's report of his speech is to be relied we have no hesitation in saying that Mr. Wahab himself should come forward and explain what he means by Hinduism getting into deterioration. How did he arrive at the strange conclusion that present generation are unworthy of that religion. Did he rely on his own initiative in the matter or just emitted some gas to provoke criticism? We are much obliged to Mr. Wahab for warning the Hindus against the singing of Vandemataram. Perhaps his warning was meant more as a threat than a suggestion. Perhaps Mr. Wahab is still rubbing his eyes that all the present trouble is due to that song. Why should this 'Vandemataram' irritate him in a far off place like Tumkur? May we suggest to Mr. Wahab to give up his post in the Education Department and try a hand in politics? That will not only give him leadership but a good following too.

It is strange that a Government officer is going about talking Pakistan and the like. We do not say that Mr. Wahab should not demand Pakistan as "a junior brother asks for his share of his property on attaining majority." But there is a time and place for all this. Mr. Wahab would do well to join a political party and say these things. He should not air his views in the position of a Government servant. If the head of the administration has given him this latitude why not extend the same to other officers? We hope our Officers will be careful whenever they accept engagements to speak not to bother about controversial politics.

DEVOTION TO PARENTS AND TEACHERS

MR. J. APPAJI GOWDA'S ADVICE TO STUDENTS

BANGALORE, Mar. 12

Mr. J. Appaji Gowda, Minister for Revenue and Communications presiding over the School Day celebration of S L N Institute on 8th March, paid a glowing tribute to the work done by the Institute and particularly to late Jagomakari Doddanna

APR 1947
GOVT. BRANCH
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OFFICE OF THE MINISTER FOR EDUCATION, P. W.
Date 14/3
No. 5229

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PUBLICITY OFFICE

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Name of Paper ಮಾತೃಭೂಮಿ

ವಿದ್ಯಾರ್ಥಿಗಳೂ
ರಾಜಕೀಯವೂ

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ೇನೂ ಅಲ್ಲ. ವಿದ್ಯಾ ಇಲಾಖೆಯ
ೈಸರರು ಮತ್ತು ವಿದ್ಯಾ ಸಚಿವರು ಈ
ರದಲ್ಲಿ ಕೂಡಲೇ ತನಿಖೆ ನಡೆಸುವುದು
ವೆಂದು ಒತ್ತಾಯದಿಂದ ಹೇಳಲೆಳಸು
ದೆ.

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"The Mathrubhoomi" Condemns Mr. Abdul Wahab, Deputy Director of Public Instruction, for his disparaging remarks about Christianity and Hinduism in the course of his speech at the Tumkur High School recently, and adds that it was highly improper on his part to have referred to controversial ~~politics~~ matters like the recital of "Vande Mataram" at the meeting composed of young boys of a highly impressionable age. The paper says that this behaviour on the part of Mr. Wahab is deeply resented by the people and urges the Minister for education to conduct an inquiry into the matter immediately.

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Name of Paper . ಮಾತೃಭೂಮಿ.. Date .. ೧೪—೩—೪೭....

ಡೆಪ್ಯುಟಿ ಡೈರೆಕ್ಟರ ಭಾಷಣ

ಶ್ರೀ ಆರ್. ಎಸ್. ಆರಾಧ್ಯರ ಹೇಳಿಕೆ

ತುಮಕೂರು ಮಾ ೧೪

ತುಮಕೂರುಜಿಲ್ಲಾ ಕಾಂಗ್ರೆಸ್ ಕಾರ್ಯದ ರ್ಶಿಗಳಾದ ಶ್ರೀ ಆರ್.ಎಸ್. ಆರಾಧ್ಯರು ಈ ರೀತಿ ಹೇಳಿಕೆ ಇತ್ತಿದ್ದಾರೆ.

ನಮ್ಮ ಊರಿನ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಮುll ವ ಹಾಬ್‌ರವರು ಮಾಡಿದ ಭಾಷಣ ಮತ್ತು ಅ ದರ ಮೇಲೆ ಶ್ರೀ ಕೃಷ್ಣಶರ್ಮರವರ ಟೀಕೆಯ ನ್ನು ಸಹ ನೋಡಿದೆನು. ಮೊದಲಿಂದಲೂ ನ ಮ್ಮ ಊರಿನಲ್ಲಿ ಹಿಂದೂ ಮುಸ್ಲಿಂ ವಿದ್ಯಾರ್ಥಿ ಗಳು ಅಣ್ಣತಮ್ಮಂದಿರಂತೆ ಇದ್ದಾರೆ. ಇದಕ್ಕೆ ಚ್ಯುತಿಬರುವಂತೆ ಮುll ವಹಾಬ್‌ರವರು ಭಾ ಷಣ ಮಾಡಿ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಕೆರಳಿಸಿದ್ದಾ ರೆ. ಇದರಿಂದ ಅಸಮಾಧಾನಗೊಂಡ ಅನೇಕ ವಿದ್ಯಾರ್ಥಿಗಳು ಬಂದು ತಮ್ಮ ಅತೃಪ್ತಿಯ ನ್ನು ಸಹ ನನ್ನಲ್ಲಿ ತಿಳಿಸಿದ್ದಾರೆ. ಮುll ವ ಹಾಬ್‌ರವರು ಮಾತನಾಡಿರುವುದೆಲ್ಲ ಖಂಡ ನೀಯ. ಪ್ರಾಕೇಸ್ತಾನ್, ವಂದೇಮಾತರಂ, ಕಾಂ ಗ್ರೆಸ್, ಮುಸಲ್ಮಾನ್, ಹಿಂದೂ, ಕಲ್ಲುದೇವ ರು ಮುಂತಾದ ವಿಚಾರಗಳಲ್ಲಿ ಮಾತನಾ ಡಲು ಅಧಿಕಾರವೇ ಇಲ್ಲ. ಅಪರಲ್ಲೂ ಹೈ ಸ್ಕೂಲ್ ವಿದ್ಯಾರ್ಥಿಗಳ ಮುಂದೆ ಯಾವ ಅ ಅಧಿಕಾರಗಳೇ ಆಗಲಿ ನಮ್ಮ ಊರಿನ ವಿದ್ಯಾ ರ್ಥಿಗಳಲ್ಲಿ ಇಂತಹ ಅಸಮಾಧಾನದ ಬೀಜ ನವನ್ನು ಬಿತ್ತ ಬಾರದು ಎಂದು ಎಚ್ಚರಿಸು ತ್ತೇನೆ.

14/3

R.S. Arathya, Secretary, Tumkur District Congress committee, has issued a statement criticising the speech reported to have been delivered by Mr. Abdul Wahab at the Tumkur High School, and warning Government Officers against spreading such discussion amongst the students in future.

Mr. S. Krishna Sarma has also given a statement criticising the speech of Mr. Wahab.

PUBLICITY OFFICE

Name of Paper .. ಮಾ ತೃ ಭೂ ವಿ..

Date ..೧೪—೩—೬೭....

ಶ್ರೀ ಕೃಷ್ಣಶರ್ಮರ ಖಂಡನೆ

ಶ್ರೀ ಅಬ್ದುಲ್ ವಹಾಬರು ನಮ್ಮ ಸೀಮೆಯ ವಿದ್ಯಾಧಿಕಾರಿಗಳೊಬ್ಬರು. ಅವರ ನಡತೆಯ ವಿಚಾರವಾಗಿ ನಾನು ಹಿಂದೆ ಹಲವು ಸಲ ಟೀಕಿಸಿ ಬರೆದಿದೇನೆ. ಮತ್ತೆ ಅವರ ಟೀಕೆಗೆ ಒಳಗಾಗುವ ತಪ್ಪನ್ನು ಮಾಡುವರಲ್ಲ ಎಂದು ವಿಷಾದವಾಗುತ್ತದೆ. ಅವರ ವ್ಯವಹಾರ ಸೌಜನ್ಯಕ್ಕೆ ಒಪ್ಪುವಂಥದ್ದು. ಸರ್ಕಾರಿ ಅಧಿಕಾರದ ದೃಷ್ಟಿಯಿಂದಂತೂ ಅಕ್ಷಮ್ಯ ಅಪರಾಧ. ಉಪಾಧ್ಯಾಯರ ಕಡೆಗೆ ಒರಟಾಗಿ ಕೆಲವುವೇಳೆ ಆಕ್ಷೇಪಣೀಯವಾಗಿ ವರ್ತಿಸುವುದಂತೂ ಅವರನವಾಬೀ ಪಟ್ಟನ ರೂಢಿ. ಅವರ ಆಡಳಿತದಲ್ಲಿ ನ್ಯಾಯಪಕ್ಷಪಾತಗಳಿಗೆ ಎಡೆಯೇ ಇಲ್ಲವೆಂದು ಉಪಾಧ್ಯಾಯರು ಎಷ್ಟೋ ಸಲ ದೂರು ಹೇಳಿದ್ದಾರೆ. ವಿದ್ಯಾರ್ಥಿಗಳ ಸಭೆಗಳಲ್ಲಿ ವಹಾಬರನ್ನು ಖಂಡಿಸುವ ತೀರ್ಮಾನಗಳಾಗಿವೆ,

ಈಗ ತುಮಕೂರಿನಿಂದ ಒಂದು ಸುದ್ದಿ ಬಂದು ಶ್ರೀ ವಹಾಬರ ವಿಷಯವಾಗಿ ಒಂದು ವಿಚಾರಣೆಯೇ ಏರ್ಪಡಬೇಕೆಂಬಷ್ಟು ದೂರ ಸಂಗತಿ ನಡೆದಿದೆ. ವಹಾಬರು ಪೈಗಂಬರರ ದಿನಕ್ಕಾಗಿ ತುಂಕೂರು ಹೈಸ್ಕೂಲಿಗೆ ಹೋಗಿದ್ದರು. ಅಲ್ಲಿ ಅವರು ಕೊಟ್ಟ ಉದ್ರೇಕಪೂರ್ಣ ಭಾಷಣದ ಚೂರು-ಚೂರು ಸುದ್ದಿ ಸಂಗ್ರಹವಾಗಿ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಬಂದಿದೆ. ಆದರಲ್ಲಿ ಶ್ರೀಯುತರು ಪಾಕೀಸ್ತಾನಕ್ಕೆ ಯೋಗ್ಯವಾದದ್ದನ್ನು ಕೊಡಬೇಕು ಎಂಬ ಏವಾದಾಸ್ಪದ ರಾಜಕೀಯಕ್ಕೆ ಕೈಹಾಕಿ, ವಂದೇ ಮಾತರಂ ವಿಷಯವನ್ನು ಪ್ರಸ್ತಾಪಮಾಡಿ ಅದನ್ನು ಹಿಂದೂಗಳು ಹಾಡಬಾರದೆಂದು ಕಟುವಾಗಿ ಎಚ್ಚರಿಸಿದ್ದಾರೆ. ವಂದೇ ಮಾತರಂ ವಿಷಯದಲ್ಲಿ ಶಾಲೆಗಳಲ್ಲಾಗುವ ಗದ್ದಲಗಳಲ್ಲಿ ವಹಾಬರ ಕೈವಾಡ ಸಾಧಾರಣವಾಗಿ ಇದ್ದೇ ಇರುತ್ತದೆಂದು ವಿದ್ಯಾರ್ಥಿಗಳು ಅವರ ಸಭೆಗಳಲ್ಲಿ ದೂರಿದಾರೆ. ಮೊನ್ನೆ ವೇಲ್ಲೇಶ್ವರದ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ವಹಾಬರು ಅನಗತ್ಯವಾಗಿ ವಂದೇಮಾತರಂ ಪ್ರಸ್ತಾಪವೆತ್ತಿ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಬಯ್ದು ಗದ್ದಲಮಾಡಿದ್ದಾರೆ. ಇವರು ಇದ್ದಾಗಲೆ ಹಲವರು ಮುಸ್ಲಿಮರು ಮೊಗ್ಗೆಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು ಶಾಲೆಯ ಬಳಿಗೆ ಬಂದರು. ಇವರು ಮಹೆಡಿ ಹೆದ್ದವರುತ್ರಿಕೆಳಗೆ ಇಳಿಯಲೇಇಲ್ಲವಂತೆ ಅಲ್ಲೇ ನ ವಿದ್ಯಾರ್ಥಿಗಳು ಶಾಲೆಯಲ್ಲಿ ವಂದೇಮಾತರಂ ಹಾಡಬೇಡಿ ಎಂದ ಪೇಲೆ ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವು ಶಾಲೆಯ ಹೊರಗೆ ಗುಂಪು ಸೇರಿ ವಂದೇ ಮಾತರಂ ಹಾಡಿಕೊಂಡರೂ ಇವರಿಗೆ ಕಿರಿಕಿರಿ ಸಾಲದ್ದಕ್ಕೆ ಹಿಂದೂಗಳ ಧರ್ಮಭ್ರಷ್ಟರಾಗಿದ್ದಾರೆ ಎಂದು ಈ ಧರ್ಮನಿಷ್ಠರವಾದ ಬೇರೆ.

ಇನ್ನೂ ಎಷ್ಟೋ ಹೇಳಬಹುದು. ಈ ನಡತೆಯನ್ನು ಸರಕಾರ ಗಮನಿಸಿ, ವಿಚಾರಣೆ ನಡೆಸಬೇಕೆಂದೂ, ಇಲ್ಲವಾದರೆ ಸರಕಾರೀ ನೌಕರರೇ ನಮ್ಮ ಸೀಮೆಯ ಶಾಂತಿಭಂಗಕ್ಕೆ ಕಾರಣರಾದಾರೆಂದೂ ನನಗೆ ಅನಿಸುತ್ತದೆ.

ವಿದ್ಯಾರ್ಥಿಗಳೂ ಇತರರೂ ಈ ವಿಚಾರಣೆಗೆ ಗಾಗಿ ಒತ್ತಾಯ ಮಾಡಬೇಕೆಂದೂ ಶಿಕ್ಷಣ ಶಾಖೆಯ ಅಧಿಕಾರಿಗಳು ಸೂಕ್ತ ಕಾರ್ಯಕ್ರಮವನ್ನು ಕೂಡಲೇ ಕೈಗೊಳ್ಳಬೇಕೆಂದೂ ಸೂಚಿಸುತ್ತೇನೆ.

Mallur Shamanna 13.3.67

Mr. S. Krishna Sarma's Criticism of Mr. Wahab's Speech at Tumkur.

PUBLICITY OFFICE

Name of Paper ..... The Taimadu

Date 15-3-41

CIVIL & REV. SECTT.

ತಾಯಿನಾಡು

ಶನಿವಾರ ೧೫ ನೇ ಮಾರ್ಚಿ ೧೯೪೧

ವಿಚಾರಣೆಗೆ ಅರ್ಹವಾದ ವಿಷಯ

ನಾಗರೀಕ ಪ್ರಜೆ ಎಂದ ಮೇಲೆ ಅಂತಹವರಿಗೆ ವಾಕ್ ಸ್ವಾತಂತ್ರ್ಯವು ಇರಬೇಕಾದುದು ಸಹಜವೇ ಆದರೂ, ಉನ್ನತೋದ್ಯೋಗಗಳನ್ನು ವಹಿಸಿರುವ ಸರ್ಕಾರದ ಅಧಿಕಾರಿಗಳು ವಾದಗ್ರಸ್ತ ವಿಷಯಗಳನ್ನು ಪ್ರಸ್ತಾಪಿಸಿ ಭಾಷಣ ಮಾಡುವುದು ಸಂಪ್ರದಾಯಕ್ಕೆ ದೂರ ಎಂಬುದನ್ನು ನಾವು ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರಿಗೆ ಪ್ರತ್ಯೇಕವಾಗಿ ತಿಳಿಸಬೇಕಾಗಿಲ್ಲ. ತುಮಕೂರು ಹೈಸ್ಕೂಲ್ ಯೂನಿಯನ್ ಆಶ್ರಯದಲ್ಲಿ ಪ್ರವಾದಿ ಪೈಗಂಬರರ ದಿನೋತ್ಸವ ಸಂದರ್ಭದಲ್ಲಿ ಮಾತನಾಡುತ್ತ, ಇತರ ಮತೀಯ ಭಾವನೆಗಳನ್ನು ಅಪಹಾಸ್ಯ ಮಾಡುವುದು ಅಂತಹವರಿಗೆ ಸರಿಯೇ? ಕ್ರೈಸ್ತ ಮತವನ್ನು, ಹಿಂದೂ ಮತವನ್ನೂ ಅಲ್ಲಿಗಳೆದಿರುವುದು ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರಂತಹ ವಿದ್ವಾಂಸರಿಗೆ ಸರಿಯಲ್ಲ. ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯ ಮತ್ತು ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು ತಾವಾದವರ ಹಿತೋಪದೇಶವನ್ನು ಧಿಕ್ಕರಿಸಿ ಹಿಂದೂಗಳು ವಿಧ್ವಂಸಕಾರಿಗಳಾದರೆಂದೂ, ಈ ಆರೋಪಣೆಗೆ ಶಾಸ್ತ್ರಾಧಾರವಿಲ್ಲವೆಂದೂ ಅರ್ಥ ಬರುವಂತೆ ಹೇಳಿರುವುದನ್ನು ನೋಡಿದರೆ ಅವರು ಇತರ ಮತಗಳ ಬೆಳವಣಿಗೆ, ಚರಿತ್ರೆ ಗುರಿ ಇವುಗಳ ವಿಷಯದಲ್ಲಿ ಸಂಪಾದಿಸಿರುವ ಪಾಂಡಿತ್ಯವಿಲ್ಲದೆ, ಏನೋ ಮನಸ್ಸಿಗೆ ಬಂದಂತೆ ಮಾತನಾಡುತ್ತಿರುವಂತೆ ತೋರುತ್ತದೆ. ಹೈಸ್ಕೂಲಿನ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನುದ್ದೇಶಿಸಿ ಭಾಷಣ ಮಾಡುವಾಗ ಅವರ ಎಳೆಯ ವಯಸ್ಸಿಗೂ, ಉಪದೇಶಕ್ಕೂ ತಕ್ಕಂತೆ ಸುಲಭವಾಗಿ ಗ್ರಹಿಸಬಹುದಾದ ವಿಷಯಗಳನ್ನು ಹೇಳಬೇಕೇ ಹೊರತು, ಪಾಕೀಸ್ತಾನ, ವಂದೇಮಾತರಂ ಮುಂತಾದ ವಿಷಯಗಳ ಪ್ರಸ್ತಾಪವೇತಕ್ಕೆ?

ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರು ತುಮಕೂರಿನಲ್ಲಿ ಏನು ಹೇಳಿದರೋ ಆ ಪೂರ್ಣ ಭಾಷಣವು ನಮ್ಮಲ್ಲಿಲ್ಲ. ಅದನ್ನು ತರಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದೇವೆ. ಈಗ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಬಂದಿರುವಷ್ಟು ಸಂಕ್ಷಿಪ್ತ ವರದಿಯನ್ನು ಅವಲೋಕಿಸಿದರೆ ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬರು ಎಂತಹ ವಾದಗ್ರಸ್ತ ವಿಷಯಗಳನ್ನು ಪ್ರಸ್ತಾಪಿಸಿದರು ಎಂಬುದನ್ನು ಭೂತಗನ್ನಡಿ ಹಾಕಿಕೊಂಡು ನೋಡಬೇಕಾಗಿಲ್ಲ. ಜವಾಬ್ದಾರಿ ಸ್ಥಾನಗಳನ್ನು ವಹಿಸಿರುವವರು ಇತರರ ಮನಸ್ಸನ್ನು ಯಾವ ಸಂದರ್ಭದಲ್ಲೂ ನೋಯಿಸಕೂಡದು. ಆದರಲ್ಲಿಯೂ ಇತರ ಮತೀಯರ ಭಾವನೆಗಳನ್ನು ಅವಹೇಳನ ಮಾಡಕೂಡದು. ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರು ಆ ರೀತಿ ಭಾಷಣ ಮಾಡಿರುವುದನ್ನು ಎಲ್ಲರೂ ಖಂಡಿಸಬೇಕಾಗಿದೆ.

ಮೈಸೂರು ರಾಜ್ಯದ ಪ್ರಜೆಯಾಗಿ ಪಾಕೀಸ್ತಾನದ ಭಾವನೆಗೆ ಅವರು ವಾಲಬಹುದೇ? ಅದರಲ್ಲಿಯೂ ಸರ್ಕಾರದ ಅಧಿಕಾರಿಗಳಾಗಿ ಇಂತಹ ರಾಜಕೀಯ ವಿಷಯಗಳನ್ನು ಪ್ರಸ್ತಾಪಿಸಬಹುದೇ? ಸರ್ಕಾರದವರು ಇಂತಹದಕ್ಕೆ ಅನುಮತಿ ಕೊಟ್ಟಿರುವರೇನು? ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರು ಈ ರೀತಿ ಕಂಡ ಕಂಡ ವಿಷಯಗಳನ್ನೆಲ್ಲ ಪ್ರಸ್ತಾಪಿಸುವುದಾದರೆ, ಇತರ ಅಧಿಕಾರಿಗಳೂ ಅವರ ಹಾಗೆಯೇ 'ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರ ಕೊಡಿ' ಎಂದು ಕೇಳಿದರೆ ಸರ್ಕಾರಕ್ಕೆ ಅದುಂದ ತೊಂದರೆಯಾಗುವುದಿಲ್ಲವೇ?

ವಿದ್ಯಾ ಇಲಾಖೆಯ ಸಚಿವರು ಈ ಕೂಡಲೆ ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರಿಂದ ವಿವರಣೆ ಕೇಳಬೇಕು. ಮಿ|| ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರು ಹಿಂದೊಮ್ಮೆ ಮಲ್ಲೇಶ್ವರಂದ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಇದೇ ರೀತಿ ಭಾಷಣ ಮಾಡಿದರೆಂದು ಅಪಾದನೆಯಾಗಿದೆ. ಆ ಅಧಿಕಾರಿಗಳಿಗೆ ರಾಜಕೀಯ ಆಕಾಂಕ್ಷೆ ಇರುವುದಾದರೆ, ತಮ್ಮ ಈಗಿನ ಪದವಿಗೆ ರಾಜೀನಾಮೆ ಕೊಟ್ಟು ಸಾರ್ವಜನಿಕ ಜೀವನಕ್ಕೆ ಬರಲಿ. ಇಂತಹ ಅಧಿಕಾರಿಗಳ ವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಕೂಡಲೆ ನಿಗಾ ಕೊಡಬೇಕೆಂದು ನಾವು ಸೂಚಿಸುತ್ತೇವೆ.

The Taimadu
15-3-(41)

'The Taimadu' has written an editorial condemning the tone of the speech reported to have been delivered by Mr-Abdul Wahab, Deputy Director of Public Instruction, at Tumkur and urging the Government to call for the explanation of the Officer immediately. It adds that Mr-Wahab made a similar speech at the Malleswaram High School also recently and suggests that he may resign his job and carry on his political propaganda as a free man.

The "Sadhu" has also written an editorial on similar lines.

PUBLICITY OFFICE

Name of Paper .....

Date .....

ಸಾಧ್ವಿ
॥ ೧೪-೩-೪೭ ಶುಕ್ರವಾರ

ಶಿಕ್ಷಣಾಧಿಕಾರಿಗಳಿಂದ ಪರಮತ ದೂಷಣೆಯೇ?

ಸಂಸ್ಥಾನದ ವಿದ್ಯಾಶಾಖೆಯ ಡೆಪ್ಯೂಟಿ ಡೈರೆಕ್ಟರಾದ ಹಜರತ್ ಅಬ್ದುಲ್ ವಾಹಬ್ ರವರು ಇತ್ತೀಚೆಗೆ ಮೈಸೂರ್ ಪ್ಯೆಗಂಬರ್‌ರವರ ದಿನಾಚರಣೆಯ ಸಂಬಂಧದಲ್ಲಿ ತುಮಕೂರಿನಲ್ಲಿ ಮಾಡಿದ ಭಾಷಣವು ಅತ್ಯಂತ ಆಕ್ಷೇಪಣೀಯವಾಗಿದೆ. ಸರಕಾರದ ಉನ್ನತ ಅಧಿಕಾರ ಸ್ಥಾನದಲ್ಲಿರುವ ಇವರು ಪರಮತ ದೂಷಣೆಯಲ್ಲಿ ಪ್ರವರ್ತಿಸಿರುವುದು ಕೇವಲ ಖಂಡನಾರ್ಹವಾಗಿದೆ. ದೇಶದ ಮಕ್ಕಳ ಜ್ಞಾನಾರ್ಜನೆಗೆ ಏರ್ಪಾಡಾಗಿರುವ ಸಂಸ್ಥೆಯ ಅಧಿಕಾರಿಗಳಾಗಿರಲು ಇವರು ಅರ್ಹರೇ?-ಎಂಬ ಪ್ರಶ್ನೆಯೂ ಉದ್ಭವಿಸುತ್ತದೆ. ಅವರ ಆಡಿರುವ ಮಾತುಗಳು ಎಲ್ಲ ದೃಷ್ಟಿಗಳಿಂದಲೂ ಅಕ್ಷಮ್ಯವಾಗಿರುತ್ತವೆ. ಇವರ ವರ್ತನೆಯನ್ನು ಕೂಲಂಕಷವಾಗಿ ವಿಚಾರಣೆ ಮಾಡಿ ಇಂತಹ ಅಧಿಕ ಪ್ರಸಂಗಗಳು ಇನ್ನು ಮುಂದೆ ಜವಾಬ್ದಾರಿಯುಳ್ಳ ಸರ್ಕಾರಿ ನೌಕರರಿಂದ ನಡೆಯದಂತೆ ಸರ್ಕಾರದವರು ವಿಧಿಸಬೇಕಾಗುವುದು ಅತ್ಯಗತ್ಯ.

ಹಜರತ್ ವಾಹಬ್‌ರವರು ಆಡಿದ ಮಾತುಗಳು ಈ ರೀತಿ ವರದಿಯಾಗಿವೆ:—

"ಕ್ರೈಸ್ತಮತವು ಒಬ್ಬನೇ ಈಶ್ವರನೆಂಬ ಸರಿಯಾದ ತತ್ವದ ಮೇಲೆ ಆರಂಭವಾಯಿತು; ಆದರೆ ತ್ರಿಮೂರ್ತಿಗಳ ತತ್ವದಲ್ಲಿ ಪರಿಣಾಮಗೊಂಡಿತು. ಹಿಂದೂ ಮತವೂ ಅದೇ ರೀತಿಯಲ್ಲಿಯೇ ಆರಂಭವಾಯಿತು; ಆದರೆ ಆ ದೊಡ್ಡ ಧರ್ಮಕ್ಕೆ ಇಂದಿನ ಜನಾಂಗವು ಅರ್ಹತೆಯನ್ನು ಕಳೆದುಕೊಳ್ಳುವ ಮಟ್ಟಿಗೆ ಅದು ಕಲುಷಿತವಾಗಿರುತ್ತದೆ. ಶ್ರೀ ಶಂಕರ ಮತ್ತು ರಾಮಾನುಜರ ಬೋಧನೆಗೆ ವಿರುದ್ಧವಾಗಿ ಹಿಂದುಗಳು ವಿಗ್ರಹಾರಾಧನೆಯಲ್ಲಿ ತೊಡಗಿರುವರು. ಇದಕ್ಕೆ ಅವರ ಮತ ಗ್ರಂಥಗಳಲ್ಲಿಯಾಗಲೀ, ಮತಾಚಾರ್ಯರ ಬೋಧನೆಗಳಲ್ಲಿಯಾಗಲೀ ಸಮರ್ಥನೆ ಇರುವುದಿಲ್ಲ. ತಮ್ಮನು ವ್ಯಾಪ್ತ ವಯಸ್ಕನಾದ ಮೇಲೆ ಅಣ್ಣನಿಂದ ಪಿತಾರ್ಜಿತ ಸ್ವತ್ತಿನಲ್ಲಿ ಆದಾಯ ಭಾಗವನ್ನು ಕೇಳುವ ನೀತಿಯೇ ಪಾಕೇಸ್ತಾನದ ಬೇಡಿಕೆಯಲ್ಲಿ ಅಡಕವಾಗಿರುತ್ತದೆ. ಪವಿತ್ರ ಖುರಾನಿನಂತೆಯೇ ಹಿಂದುಗಳ ವೇದಗಳೂ ಏಷ್ಯಾ ವೈನರಿನಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ ದಿವಂ ಸರ್ ಸಿ. ಪಿ. ರಾಮಸ್ವಾಮಿ ಐಯ್ಯರ್‌ರವರು ನನಗೆ ಹೇಳಿರುತ್ತಾರೆ.

"ಮುಸ್ಲಿಂ ವಿದ್ಯಾರ್ಥಿಗಳು ಇತರ ಮತದವರನ್ನು ಹೀನಾಯವಾಗಿ ಕಾಣಲಾಗ

ಹಿಂದುಗಳು ವಂದೇಮಾತರಂ ಗೀತೆಯನ್ನು ಹಾಡಲಾಗದು ಅದು ತಮ್ಮ ಮತ ತತ್ವಗಳಿಗೆ ವಿರುದ್ಧವೆಂದು ಮುಸ್ಲಿಮರು ಭಾವಿಸುತ್ತಾರೆ ಆದರಿಂದ ಅವರ ಮನಸ್ಸಿಗೆ ನೋವಾಗುತ್ತದೆ ಮುಸ್ಲಿಮರು ಶಾಂತಿಪ್ರಿಯರಾಗಿರಬೇಕೆಂದು ಅವರ ಮತವುಹೇಳುತ್ತದೆ ಆದರೆ ಅವರು ಹೇಡಿಗಳಲ್ಲ"

ಒಂದು ಕೆನ್ನೆಗೆ ಹೊಡೆದರೆ ಮತ್ತೊಂದನ್ನು ತೋರುವಂತೆ ಕ್ರೈಸ್ತರಿಗೆ ಬೋಧಿಸಿರುವ ಬೈಬಲ್ ಗ್ರಂಥದ ವಾಕ್ಯವನ್ನೂ ಸಹ ಹಜರತ್ ವಾಹಬ್‌ರವರು ಹೀಯಾಳಿಸಿ ಮಾತನಾಡಿದರೆಂದು ಪತಿಯಾಗಿದೆ ಅವರ ಈ ಭಾಷಣವು ಸಕಲರನ್ನೂ ಉದ್ರೇಕಗೊಳಿಸುವುದಾಗಿದೆ. ಖಾಸಗಿ ಜನರು ಯಾವ ಮಾತುಗಳನ್ನು ಆಡಿದರೆ ಮಹಾಪರಾಧವಾಗುತ್ತೋ ಅವುಗಳನ್ನು ಸರ್ಕಾರಿ ನೌಕರರಾದ ಇವರು ಆಡಿ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಅಪರಾಧವನ್ನು ಮಾಡಿರುತ್ತಾರೆ. ಕ್ಷೋಮ್ಯ, ಜಾತಿ ಮತ್ತು ಮತಗಳ ಸೌಹಾರ್ದವು ಎಂದಿಗಿಂತಲೂ ವಿಶೇಷ ಅಗತ್ಯವಿರುವ ಈ ಸಮಯದಲ್ಲಿ ಇಂತಹ ವರ್ತನೆಯಲ್ಲಿ ಇವರು ತೊಡಗಿರುವುದು ಅತ್ಯಂತ ಹಾನಿಕರವಾದುದು ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಭಾಗಗಳಲ್ಲಿಯೂ ಇರುವ ಶಾಲಾ ಬಾಲಕ, ಬಾಲಕಿಯರ ಮತ್ತು ಉಪಾಧ್ಯಾಯರುಗಳ ಮೇಲೆ ಇದು ಬಹಳ ದುಷ್ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ

ಮಿ॥ ವಾಹಬ್‌ರವರು ಹಿಂದೂ ಮತ, ಹಿಂದೂ ಜನಾಂಗ, ಹಿಂದೂ ಮತಗ್ರಂಥ, ವಂದೇ ಮಾತರಂ ಗೀತೆ, ಮೂರ್ತಿಪೂಜೆ, ಕ್ರೈಸ್ತ ಮತ ತತ್ವ-ಇವುಗಳ ವಿಷಯವಾಗಿ ಹೇಳಿರುವ ಒಂದೊಂದು ಅಭಿಪ್ರಾಯವೂ ತೀವ್ರವಾದ ಖಂಡನೆಗೆ ಪಾತ್ರವಾಗಿರುತ್ತದೆ. ಮುಸ್ಲಿಮರು ಶಾಂತಿಪ್ರಿಯರಾದರೂ, ಹೇಡಿಗಳಲ್ಲವೆಂದು ಅವರು ಹೇಳಿರುವುದು ಅತ್ಯಂತ ಅಪ್ರಾಸಂಗಿಕವೆಂದು ಹೇಳಲೇಬೇಕು. ಇಂತಹವರು ಸಂಸ್ಥಾನದ ವಿದ್ಯಾಸಂಸ್ಥೆಯ ಮುಖ್ಯಸ್ಥಾನದಲ್ಲಿರಲು ಸ್ವಲ್ಪವೂ ಅರ್ಹರಲ್ಲ. ಅವರನ್ನು ಕೂಡಲೇ ಆ ಸ್ಥಾನದಿಂದ ತೆಗೆದುಹಾಕಿ ಅವರ ವರ್ತನೆಯನ್ನು ನಿಷ್ಪಕ್ಷಪಾತವಾದ ವಿಚಾರಣೆಗೆ ಗುರಿಪಡಿಸಿ ಇಂತಹ ಪ್ರಸಂಗಗಳು ನಡೆಯದಂತೆ ಸರ್ಕಾರದವರು ವಿಧಿಸಬೇಕೆಂದು ನಾವು ಕೋರುತ್ತೇವೆ.

Name of Daily News

Date MARCH 17, 1947

LETTER TO THE EDITOR

Need for Disciplinary Action

Sir,

The report from a correspondent of a Madras daily paper of March 13th under the caption "Hinduism has deteriorated." "present generation unworthy of it" purported to have been so eloquently asserted by so responsible a person as Mr. Abdul Wahab, under the pay of Govt. of Mysore needs careful thought from all right thinking men of all communities in the State, especially of the men with the reins of administration for Law and order whose only ambition as I have understood, unless mistaken is to preserve communal harmony especially in these days of "uncertainty."

He has just been a President for the occassion the of celebration of Prophet's birthday not perhaps to speak of the greatness and teachings of Mohamed the great (peace be on him) but just indulged in decrying other faiths and disturb the peaceful atmosphere. He has exposed his own religious hatred on such a great occassion and criticised the equally great teachers of other religious and faith which he will at least now do well to withdraw Did the occasion on which he was given the chair demand any talk on "Pakistan", issue a warning against "Vande Matharam" and threaten others saying that Muslims were not "Cowards." Has all his utterances the sanction and approval of the Government? Has he not transgressed the "rules of the conduct at Government servants"? To be out to educate the students of his faith in communal discard? Has he been paid by Government to propagate "Pakistan" among boys? Has he been made a D.D.P.I. by the Government to "warn" Hindus against singing "Vande Matharam" and threaten them of the consequences otherwise? Will Dr. Royan, the Education Minister go through the reported matter and take such suitable disciplinary action as the matter warrants?

Would it be wrong for the followers of the aggrieved faith to pray His Highness' Government whose set-ideals (and very often expressed too) to look upon his subjects of all faiths alike, to take note of such utterances and stop further public acrobats against followers of other faiths.

The public eagerly await the Government action against such

Secretariat (Education Section) 18/3/47.

Director of Public Instruction 19/3

A pro urgent report has been called for from D.P.I.

Private Secy 19/3/47

Director of Public Instruction 19/3

Director of Public Instruction 20/3/47

Director of Public Instruction 20/3/47

Director of Public Instruction P. B. 19/3 Date ..... No. 6051

155

PUBLICITY OFFICE

Name of Paper .. Daily News .....

Date .. MARCH 18, 1947.

LETTER TO THE EDITOR

Mr. Wahab's Speech

Sir,

In his recent speech Mr. Wahab the Deputy Director of Public Instruction is reported to have ridiculed Christianity as opposed to his own faith and that Christianity started as a monotheistic religion but later has come to believe in many Gods. Will the Government please take steps that their Educational Officers do not stoop to making such random irresponsible statements? A CHRISTIAN

Submitted for perusal
Education Secretary)
19/3/47.

PUBLICITY OFFICE

Name of Paper ..... ಮಾತೃಭೂಮಿ Mathrubhoomi Date 19-3-62

ಸ್ಥಳೀಯ ವಾರ್ತೆಗಳು

ವಿದ್ಯಾಧಿಕಾರಿಗಳ ಖಂಡನೀಯ ವರ್ತನೆ

ಹಿಂದೂ ವಿದ್ಯಾರ್ಥಿ ಸಂಘದ ನಿರ್ಣಯ

ಬೆಂಗಳೂರು ದಿನಾಂಕ ೧೭

ಬೆಂಗಳೂರು ಹಿಂದೂ ವಿದ್ಯಾರ್ಥಿ ಸಂಘದ ಅಧ್ಯಕ್ಷರು ಈ ರೀತಿ ಹೇಳಿಕೆ ಕೊಟ್ಟಿದ್ದಾರೆ:-

ಬೆಂಗಳೂರು ತಾ|| ೧೫-೩-೬೨ ಮೈಸೂರು ವಿದ್ಯಾ ಇಲಾಖೆಯ ಅಧಿಕಾರಿಗಳಾದ ಮಿ|| ಪ ಹಾಬರ ಕೋಮುವಾದ ಪ್ರಚಾರವನ್ನು ಕುರಿತು ಶ್ರೀ ಸಿ ಕೃಷ್ಣಶರ್ಮರ ಹೇಳಿಕೆಯನ್ನು ಸಂಘದ ಪರವಾಗಿ ಸ್ವಾಗತಿಸುತ್ತೇನೆ. ತುಮಕೂರಿನಲ್ಲಿ ಹಿಂದೂ-ಮತ್ತು-ಮುಸ್ಲಿಂ ವಿದ್ಯಾರ್ಥಿಗಳು ಕಲೆತು ಮಹಮದ್ ದಿನಾಚರಣೆಯನ್ನು ನಡೆಸಿದ ಸಂದರ್ಭದಲ್ಲಿ ಅವರು ಹಿಂದು-ಧರ್ಮ ಮತ್ತು ವಂದೇ-ಮಾತರಂ ಗೀತೆಯ ಬಗ್ಗೆ ಕುಚೋದ್ಯಗಳನ್ನಾಡಿ ವೈಮನಸ್ಯಕ್ಕೆ ಬೀಜಾರೋಪಣ ಮಾಡಿರುವುದು ಖಂಡನೀಯ. ತುಮಕೂರು ಪ್ರಸಂಗವೊಂದೇ ಅಲ್ಲ. ಅನೇಕ ದಿನಗಳಿಂದಲೂ ಸಂಸ್ಥಾನದ ನಾನಾ ಹೈಸ್ಕೂಲುಗಳಿಂದ ಮಿ||ಪಡಾಬರು ತಮ್ಮ ಭಾಷಣಗಳಲ್ಲಿ ಹಿಂದು-ಧರ್ಮ ಮತ್ತು ಸಂಸ್ಕೃತಿಗಳ ಅವಹೇಳನ ವಂದೇ-ಮಾತರಂ ಗೀತೆಯ ಬಗೆಗೆ ಅಪಮಾನಕರವಾಗಿ ಟೀಕೆ ಮತ್ತು ಪಾಕೀಸ್ತಾನ ಪ್ರಚಾರ ಮಾಡಿರುವುದಲ್ಲದೆ, ಪೂಜ್ಯರೂ ಹಿರಿಯರೂ ಆದ ಹಿಂದೂ ಉಪಾಧ್ಯಾಯರಿಗೆ ಅನವಶ್ಯಕ ಕಿರುಕುಳ ಮತ್ತು ಅವಮಾನ ಮಾಡಿರುವುದು ಇವೇ ಮೊದಲಾದ ವಿಚಾರಗಳ ಬಗೆಗೆ ಅನೇಕ ವರದಿಗಳು ನಮ್ಮ ಸಂಘಕ್ಕೆ ಬಂದಿವೆ. ಅಧಿಕಾರಿಗಳ ಈ ವರ್ತನೆಯಿಂದ ಉತ್ತೇಜನ ಪಡೆದು ಮುಸ್ಲಿಂ ವಿದ್ಯಾರ್ಥಿಗಳು ಹಿಂದುಗಳ ಮೇಲೆ ಅನಾವಶ್ಯಕ ಆಕ್ರಮಣ ಮಾಡಿ ಶಾಲೆಯ ಶಾಂತವಾತಾವರಣವನ್ನು ಕಲಕಲು ಉದ್ಯುಕ್ತರಾಗಿದ್ದಾರೆ. ಚಿತ್ರದುರ್ಗ ಮತ್ತು ಮಲೇಶ್ವರ ಹೈಸ್ಕೂಲುಗಳಲ್ಲಿ ನಡೆದ ಘಟನೆಗಳು ಮತ್ತು ಇನ್ನೂ ಅನೇಕ ಕಡೆಗಳಲ್ಲಿ ಇರುವ ಹಿಂದು-ಮುಸ್ಲಿಂ ವೈಮನಸ್ಯವೇ ಈ ವಿಚಾರಕ್ಕೆ ನಿದರ್ಶನ.

ರಾಜಕೀಯದ ಗತಿ ಅತಿ ಸೂಕ್ಷ್ಮವಾಗಿರುವ ಈ ಕಾಲದಲ್ಲಿ ಸರ್ಕಾರದ ಸಂಬಳ ಪಡೆದು ಮುಸ್ಲಿಂ – ಲೀಗ್ ಪ್ರಚಾರದಲ್ಲಿ ಉದ್ಯುಕ್ತರಾಗಿರುವ ಈ ಮಹನೀಯರ ವರ್ತನೆಯಿಂದ ಈಗಾಗಿರುವ ದುಷ್ಪರಿಣಾಮ ಮತ್ತು ಇನ್ನೂ ಮುಂದೆ ಆಗಲಿರುವ ಅನರ್ಥವನ್ನು ಗಮನಿಸಿ ಸರ್ಕಾರದವರು ಕೂಡಲೇ ಇವರನ್ನು ಆ ಜವಾಬ್ದಾರಿಯುತವಾದ ಸ್ಥಾನದಿಂದ ತೆಗೆದು ಬೇರೊಬ್ಬ ಸಮರ್ಥರೂ ನಿಷ್ಪಕ್ಷಪಾತಿಗಳೂ ಆದವರನ್ನು ನೇಮಿಸಬೇಕೆಂದು ನಾವು ಸರ್ಕಾರಕ್ಕೆ ವಿನಂತಿ ಮಾಡುತ್ತೇವೆ ಸಾರ್ವಜನಿಕರೂ ಸಹ ತಮ್ಮ ಬಾಲಕರ ವಿದ್ಯಾಭ್ಯಾಸ ಮತ್ತು ಹಿತ ಚಿಂತನೆಯ ದೃಷ್ಟಿಯಿಂದ ಈ ವಿಚಾರದಲ್ಲಿ ಗಮನವಿಟ್ಟು ಸರ್ಕಾರವನ್ನು ಈ ಬಗೆಗೆ ಒತ್ತಾಯಪಡಿಸಬೇಕು. ಅಲ್ಲದೆ ಹಿಂದೂ ವಿದ್ಯಾರ್ಥಿಗಳೂ ಸಹ ಸುಸಂಘಟಿತರಾಗಿ ನಿಂತು ಈ ಮಹನೀಯರ ಅನುಚಿತ ವರ್ತನೆಯನ್ನು ಕಡೆಗಟ್ಟಲು ಸಿದ್ಧರಾಗಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

The Secretary of the Bangalore Hindu Students' Association has issued a statement criticising the speech reported to have been delivered by Mr. Abdul Wahab, Deputy Director of Public Instruction in Mysore, at Tumkur.

Submitted for perusal
Education Secy) SS 19/3

EDUCATION BRANCH Rec. No. Dated 19/3/62

20/3

8328

A report from the Dep.P. has already been called for. It will be placed in the usual file after perusal. Subt.

20.3.(47)

[The Dep.P. will be reminded if the report is not received on Monday].

yes

20/3

ment of the army on a modern pattern, the education of soldiers in the spirit of the struggle for independence and the earliest evacuation of the Dutch forces; and a request that the Government utilise the evolutionary, progressive forces in the economic and administrative spheres, and that it ensure that the foundation of the United States of Indonesia takes place according to the spirit and nature of the Republic.—U.P.I.

Orissa Assembly Passes Sales Tax Bill

CUTTACK, Mar. 11.

The Orissa Legislative Assembly today passed the Orissa Sales Tax Bill as it emerged from the Select Committee. Tax will be levied under this Act on sales at the rate of quarter anna per rupee. Essential articles like foodstuffs, kerosene and salt are exempted from the tax. A net income of Rs. 8 lakhs annually is expected from this tax.

Earlier, during question hour, the Premier informed that Government had no official statistics about the number of Oriyas killed, wounded or missing in the Calcutta disturbances of August 1946. But Mr. Biswanath Das, who was deputed by Government to Calcutta to help Oriya victims, estimated the number of Oriyas killed at 750, of injured at 1,500, and the loss of properties of Oriyas at least Rs. 25 lakhs.—A.P.I.

AUSTRALIA'S NEW GOVERNOR-GENERAL

Opposition Boycott Swearing-in Ceremony

CANBERRA, Mar. 11.

Most members of the Australian Opposition boycotted the swearing—in today of Mr. William John Mckell, the former Labour Premier of New South Wales as the Governor-General of Australia in succession to the Duke of Gloucester.

Mr. Robert Gordon Menzies, Leader of the Opposition and Mr. Arthur W. Fadden, Leader of the Country Party, both former Premiers, were, however, among the 14 Opposition members, who attended.

"HINDUISM HAS DETERIORATED"

"Present Generation Unworthy of It"

MYSORE DY. D.P.I. JUSTIFIES PAKISTAN

TUMKUR, Mar. 6.

Christianity started rightly with one God but developed belief in a Trinity; Hinduism, which started similarly, had deteriorated so much that the present generation was unworthy of that great religion, said Mr. Abdul Wahab, Deputy Director of Public Instruction, Mysore State, in the course of his presidential address at a meeting held here under the auspices of the Government High School Union on the occasion of the Prophet's Birthday celebration.

He added that contrary to the teachings of Sri Sankaracharya and Sri Ramanujacharya, Hindus indulged in idol worship which had no sanction in their scriptures or in the teachings of their prophets.

Citing his recent talk with Sir C. P. Ramaswamy Ayyar, Mr. Wahab added that the scripture of the Hindus, like the Holy Koran, was written in Asia Minor.

Mr. Wahab explained that the demand for Pakistan was only like a junior brother asking for his share of property on attaining majority.

Need for Communal Harmony

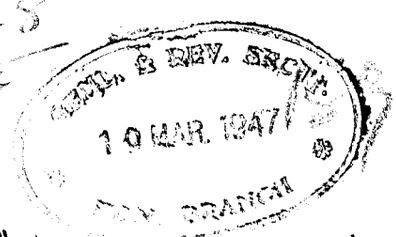
Addressing the Muslim students particularly, Mr. Wahab warned them against looking with contempt on the adherents of other religions, pointing out that Islam meant peace and the followers of Islam should be peaceful. At the same time, Mr. Wahab warned the Hindus against the singing of 'Vande Mataram' which the Muslims considered as against the tenets of Islam and which wounded their feelings in consequence. Muslims, though enjoined to observe peace, were not cowards, Mr. Wahab said. In this connection he referred in ironical terms to the passage in the Bible which exhorted the Christian to show the other cheek when hit on one cheek.

—F.O.C.

To

Dr. T.C.M. Royan, M.D.,
Minister for Education,
Bangalore.

5325



Sir,

We enclose herwith a cutting from "The Indian Express" of Thursday the 13th instant, containing the summary of the Presidential address delivered by Mr. Abdul Wahab, Dy. D.P.I. at Tumkur on 6-3-'47.

It is needless to say that his speech is provoking to all Non-Muslims and spreads Communal Tension. Further his attitude has been through out to speak of Pakistan and to condemn other religions. We request you kindly to enquire into the matter.

Considering the incidents that happened in Shimoga, Chennapatna and Malleswarum High Schools people feel Mr. Wahab as responsible for the incidents. Justice should be done to Channapatna. Last year he openly condemned Hindu teachers, in Shimoga. Statements from High Officials, specially from responsible Educational Officals heightens the Tension

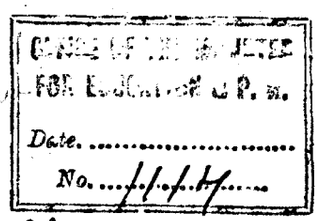
We have explained every thing th the D.P.I. who was here. A copy of this letter with the cutting has been given to him.

We beg to request you kindly to enquire into the matter and do justice to all concerned. You know the situation Of India

We beg to remain,
Sir,
your most obedient Students,

Address

N.S. Narasimha Bhat
Durgigudi,
Shimoga



N.S. Narasimha Bhat

I have already called for a report regarding the matter from D.P.I. and they have already submitted it. Please ask him to expedite it.

17/3/47

Edu Secy

[illegible]

B.P. Chandrashekharan.

[illegible]

[illegible]

L.N. Siddaiah

M.P. Krishnamurthy

B. Veerappa.

[illegible]

[illegible]

Gollapalli Subbarao

Jadeshwara Ekambara Rao

V.S. Nagaraja Singh

[illegible]

M. G. Venkatachala.

R. Krishna murthy.

B.S. Viswanath.

Ramaswamy N.S.

S.P. Jothi Rao.

C.G. puttappa

G. Narayanaraya Reddy

H. S. Rale.

S. puttappa

P.M. Jayadevaiah

G Visvesvara.

C. K. Venkatasubbaiah

B. Aswattha narayana Rao.

[illegible]

Murthy A.N

M.N. Thirugnanam

V.N. Umapathy

M.V. Narayana murthy

M. Siddaiah

Mastanthanna Reddy

B. Seethamma

K. Kariyappa

K. Lingappa

T.M. Somappa

S. Thimmappa.

S. Manjappa.

S. Naladappa

K Kamalaiah

C. Chinnappa.

B. Nanjundappa

G. Siddalingappa

HC Basavaraja

Hanumanthappa.

Kalyanappa. G.

M. Haliah

A. Veerabasappa

M.V. Krishna

M. Rama Rao

L. Lakshmanan

M.B. Narayanaiah

M.R. Sadasiva Reddy

The programme contains four points envisaging the nationalisation of the basic industries, the training and equipment of the army on a modern pattern, the education of soldiers in the spirit of the struggle for independence and the earliest evacuation of the Dutch forces and a request that the Government utilise the evolutionary, progressive forces in the economic and administrative spheres, and that it ensure that the foundation of the United States of Indonesia takes place according to the spirit and nature of the Republic.—U.P.I.

Orissa Assembly Passes Sales Tax Bill

CUTTACK, Mar. 11.

The Orissa Legislative Assembly today passed the Orissa Sales Tax Bill as it emerged from the Select Committee. Tax will be levied under this Act on sales at the rate of quarter anna per rupee. Essential articles like foodstuffs, kerosene and salt are exempted from the tax. A net income of Rs. 8 lakhs annually is expected from this tax.

Earlier, during question hour, the Premier informed that Government had no official statistics about the number of Oriyas killed, wounded or missing in the Calcutta disturbances of August 1946. But Mr. Biswanath Das, who was deputed by Government to Calcutta to help Oriya victims, estimated the number of Oriyas killed at 750, of injured at 1,500, and the loss of properties of Oriyas at least Rs. 25 lakhs.—A.P.I.

AUSTRALIA'S NEW GOVERNOR-GENERAL

Opposition Boycott Swearing-in Ceremony

CANBERRA, Mar. 11.

Most members of the Australian Opposition boycotted the swearing-in today of Mr. William John Mckell, the former Labour Premier of New South Wales as the Governor-General of Australia in succession to the Duke of Gloucester.

Mr. Robert Gordon Menzies, Leader of the Opposition and Mr. Arthur W. Fadden, Leader of the Country Party, both former Premiers, were, however, among the 14 Opposition members who attended.

rities been alert all this could have been prevented.—A.P.I.

159

Indian Express dated 13th march 1947.

"HINDUISM HAS DETERIORATED"

"Present Generation Unworthy of It"

MYSORE DY. D.P.I. JUSTIFIES PAKISTAN

TUMKUR, Mar. 6.

Christianity started rightly with one God but developed belief in a Trinity; Hinduism, which started similarly, had deteriorated so much that the present generation was unworthy of that great religion, said Mr. Abdul Wahab, Deputy Director of Public Instruction, Mysore State, in the course of his presidential address at a meeting held here under the auspices of the Government High School Union on the occasion of the Prophet's Birthday celebration.

He added that contrary to the teachings of Sri Sankaracharya and Sri Ramanujacharya, Hindus indulged in idol worship which had no sanction in their scriptures or in the teachings of their prophets.

Citing his recent talk with Sir C. P. Ramaswamy Ayyar, Mr. Wahab added that the scripture of the Hindus, like the Holy Koran, was written in Asia Minor.

Mr. Wahab explained that the demand for Pakistan was only like a junior brother asking for his share of property on attaining majority.

Need for Communal Harmony

Addressing the Muslim students particularly, Mr. Wahab warned them against looking with contempt on the adherents of other religions, pointing out that Islam meant peace and the followers of Islam should be peaceful. At the same time, Mr. Wahab warned the Hindus against the singing of 'Vande Mataram' which the Muslims considered as against the tenets of Islam and which wounded their feelings in consequence. Muslims, though enjoined to observe peace, were not cowards, Mr. Wahab said. In this connection he referred in ironical terms to the passage in the Bible which exhorted the Christian to show the other cheek when hit on one cheek.

—F.O.C.

5454

A cable has been called for from the D.P.S. re this matter. This will be placed in the main file after personal subs.

yrs.

27.3.47

159

JAVALI MADHAVA RAU

"MOHAN BAUG"
THIRTHAHALLI (SHIMOGA DIST.)

16th March 1947.

5365/E

To

Dr. T.C.M. Royan,
Minister for Education in Mysore,
BANGALORE.

Re: Alleged speech by Mr. Abdul Wahab, Deputy Director of Public Instruction under the auspices of the Government High School Union at Tumkur on the occasion of the Prophet's Birthday celebrations.

Sir,

The above speech which appeared in the issue of the "Indian Express" on the 13th instant seems to be offending the feelings of the Hindus and also has the tendency to incite communal feelings. Therefore I am sending herewith a cutting of the above said News Paper for your information and nessary action which you deem fit.

I am yours obediently,

J.M.R.

OFFICE OF THE MINISTER FOR EDUCATION & P. W.
Date.....
No. 1143

Edu 20/3 19/3/47

Edu. Secy

ಹಿಂದೂ ಧರ್ಮವು ಹೀನದೆಶೆಗೆ ಬಂದಿದೆ'

ತುಮಕೂರಿನಲ್ಲಿ ಮಿ॥ ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರ ಭಾಷಣ

ತುಮಕೂರು ಮಾ ೧೦

"ಕ್ರೈಸ್ತ ಮತವು ಒಬ್ಬನೇ ದೇವರಿರುವನೆಂಬ ನಂಬಿಕೆಯ ಮೇಲೆ ಸರಿಯಾಗಿ ಆರಂಭವಾಯಿತು. ಆದರೆ ಅಮೇಲೆ ಅದು ಮೂರು ದೇವರನ್ನು ನಂಬುವ ಸ್ಥಿತಿಗೆ ಬಂದಿತು. ಅದೇ ರೀತಿ ಆರಂಭವಾದ ಹಿಂದೂ ಮತವು ಬಹಳವಾಗಿ ಹೀನದೆಶೆಗೆ ಬಂದಿತು. ಇಂದಿನ ಹಿಂದೂ ಜನರು ಆ ಹಿರಿಯ ಧರ್ಮಕ್ಕೆ ಅನರ್ಹರಾಗಿಬಿಟ್ಟಿದ್ದಾರೆ" ಎಂಬುದಾಗಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ವಿದ್ಯಾ ಇಲಾಖಾ ಡೆಪ್ಯುಟಿ ಡೈರೆಕ್ಟರಾದ ಮಿ॥ ಅಬ್ದುಲ್ ವಹಾಬ್‌ರವರು ಸರ್ಕಾರಿ ಹೈಸ್ಕೂಲು ಯೂನಿಯನಿನ ಆಶ್ರಯದಲ್ಲಿ ಮಹಮದ್ ಪೈಗಂಬರರ ಜಯಂತಿ ಸಂಬಂಧದಲ್ಲಿ ನಡೆದ ಸಭೆಯಲ್ಲಿ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿ ಮಾತನಾಡುತ್ತಾ ತಿಳಿಸಿದರು.

"ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯ ಮತ್ತು ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರ ಉಪದೇಶಗಳಿಗೆ ವಿರುದ್ಧವಾಗಿ ಹಿಂದುಗಳು ಮೂರ್ತಿ ಆರಾಧಕರಾದರು. ಇದಕ್ಕೆ ಅವರ ಧರ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಾಗಲೀ, ಆಚಾರ್ಯರುಗಳ ಉಪದೇಶಗಳಲ್ಲಾಗಲೀ ಅವಕಾಶವಿಲ್ಲ" ಎಂದು ಮಿ॥ ವಹಾಬ್‌ರವರು ತಿಳಿಸಿದರು. ಪವಿತ್ರ ಕೊರಾನಿನಂತೆ ಹಿಂದೂಗಳ ಮತ ಗ್ರಂಥಗಳೂ ಏಷ್ಯಾ ಮೈನಾರಿನಲ್ಲಿ ರಚಿತವಾದವೆಂದು ಹೇಳಿ ಈ ಸಂಬಂಧದಲ್ಲಿ ತಾವು ಸರ್ ಸಿ. ಪಿ. ರಾಮಸ್ವಾಮಿ ಅಯ್ಯರವರೊಡನೆ ನಡೆಸಿದ ಮಾತುಕತೆಯನ್ನು ವಿವರಿಸಿದರು.

ಚಿಕ್ಕ ತಮ್ಮನೊಬ್ಬನು ಮೈನಾರಿಟಿ ಕಳೆದು ಪ್ರಾಪ್ತ ವಯಸ್ಕನಾಗಿ ಮೆಜಾರಿಟಿಗೆ ಬಂದಾಗ ಆಸ್ತಿಯ ಭಾಗವನ್ನು ಕೇಳುವ ಹಾಗೆಯೇ ಈಗ ಪಾಕೀಸ್ತಾನವನ್ನು ಕೇಳಲಾಗುತ್ತಿದೆಯೆಂದವರು ಹೇಳಿದರು.

ಮಿ॥ ವಹಾಬ್‌ರವರು ಮುಸ್ಲಿಂ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನುದ್ದೇಶಿಸಿ ಮಾತನಾಡುತ್ತಾ, ಇಸ್ಲಾಂ ಧರ್ಮವು ಶಾಂತಿಯನ್ನೇ ಅಪೇಕ್ಷಿಸುವುದೆಂದೂ, ಇಸ್ಲಾಂ ಮತಾವಲಂಬಿಗಳು ಶಾಂತಿ ಪಾಲಿಸಬೇಕೆಂದೂ, ಆದ್ದರಿಂದ ಇತರ ಮತಾವಲಂಬಿಗಳನ್ನು ತಾತ್ಸಾರದಿಂದ ಕಾಣಬಾರದೆಂದೂ ತಿಳಿಸಿದರು. ಹಿಂದೂಗಳು ವಂದೇಮಾತರಂ ಹಾಡಬಾರದೆಂದೂ, ಈ ಹಾಡು ಮುಸ್ಲಿಂ ಸಿದ್ಧಾಂತಕ್ಕೆ ವಿರುದ್ಧವಾದುದೆಂದು ಮುಸ್ಲಿಮರು ಭಾವಿಸುವರೆಂದೂ, ಆದ್ದರಿಂದ ಆ ಹಾಡಿನಿಂದ ಅವರ ಮನಸ್ಸಿಗೆ ನೋವುಂಟಾಗುವುದೆಂದೂ ಹೇಳಿ, ಮುಸ್ಲಿಮರು ಶಾಂತಿಯನ್ನಪೇಕ್ಷಿಸುವರಾದರೂ ಹೇಡಿಗಳಲ್ಲವೆಂದೂ ತಿಳಿಸಿದರು. ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ಒಂದು ಕೆನ್ನೆಗೆ ಏಟು ಬಿದ್ದರೆ ಇನ್ನೊಂದು ಕೆನ್ನೆಯನ್ನು ತೋರಿಸಬೇಕೆಂದು ಬೈಬಲ್ಲಿನಲ್ಲಿ ಹೇಳಿರುವುದನ್ನವರು ವ್ಯಂಗ್ಯವಾಗಿ ಪ್ರಸ್ತಾಪಿಸಿದರು.

—(ಇಂಡಿಯನ್ ಎಕ್ಸ್‌ಪ್ರೆಸ್)

ಸರ್ವೋತ್ತಮರಾವ್ ಮೇಲಿನ ಮೊಕದ್ದಮೆ

ಡಿಫೆನ್ಸ್ ಸಾಕ್ಷ್ಯಗಳ ಮುಕ್ತಾಯ

ಬೆಂಗಳೂರು ಮಾ ೧೫

ಶ್ರೀ ಸರ್ವೋತ್ತಮರಾವ್ ಮತ್ತು ಇನ್ನಿಬ್ಬರ ಮೇಲಿನ ಮೊಕದ್ದಮೆಯಲ್ಲಿ ಈ ದಿನ ಡಿಫೆನ್ಸ್ ಸಾಕ್ಷಿಯಾದ ಶ್ರೀ ಜಿ. ಸುಂದರರಾಯರ ಪಾಟೀಸವಾಲು ಮುಂದುವರಿಯಿತು.

ಪಬ್ಲಿಕ್ ಪ್ರಾಸಿಕ್ಯೂಟರ ಪಾಟೀಸವಾಲಿಗೆ ಶ್ರೀ ಸುಂದರರಾಯರು ಉತ್ತರವೀಯುತ್ತಾ, "ಸರ್ಕಾರದ ಅಭಿಪ್ರಾಯಪಡೆದು, ರಕ್ಷಣೆ ಕೇಳುವ ಅವಶ್ಯಕತೆಯಿಲ್ಲವೆಂದೂ ಕೇಳಿದ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರ ಕೊಡಬಹುದೆಂದೂ ಸರ್ಕಾರದವರು ನನಗೆ ತಿಳಿಸಿದ್ದರಿಂದ ನಾನು ಕಾಗದ ಪತ್ರಗಳನ್ನೆಲ್ಲಾ ತಂದು ಪಬ್ಲಿಕ್ ಪ್ರಾಸಿಕ್ಯೂಟರ ಮುಂದೆ ಹಾಜರ್ ಪಡಿಸಿದೆ. ನಾನು ನೇಮಿಸಿಕೊಂಡಿದ್ದ ಇತರ ಪತ್ತೆದಾರಿಗಳ ಹೆಸರನ್ನು ಹೇಳಲು ರಕ್ಷಣೆಬೇಕು. ರಹಸ್ಯ ತನಿಖೆ ಅಂಶವನ್ನು ಆಗಾಗ ದಿವಾನರಿಗೂ, ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಪ್ರೈವೇಟ್ ಸೆಕ್ರೆಟರಿಗಳಿಗೂ ತಿಳಿಸಿದ್ದೇನೆ. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಪ್ರೈವೇಟ್ ಸೆಕ್ರೆಟರಿ ಸರ್ ಟಿ. ತಂಬೂಚೆಟ್ಟಿಯವರು ತಮಗೆ ವೈಯಕ್ತಿಕ ರಕ್ಷಣೆ ಬೇಕೆಂದು ನನ್ನನ್ನು ಕೇಳಲಿಲ್ಲ. ಶ್ರೀ ಓ. ಪುಲ್ಲಾರೆಡ್ಡಿಯವರು ಅಧಿಕಾರ ಬಿಡುವುದಕ್ಕೆ ನಾನು ಜವಾಬ್ದಾರನಲ್ಲ" ಎಂದು ಹೇಳಿದರು.

ಶ್ರೀ ಎಲ್. ಎಸ್. ರಾಜುರವರ ಪುನರ್ವಿಚಾರಣೆಯಲ್ಲಿ ಅವರ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರ ಕೊಡುತ್ತಾ "ಕೋರ್ಟನಲ್ಲಿ ಚಾರ್ಜಷೀಟು ಹಾಕಿದ ಮೇಲೆ ಪ್ರಾಸಿಕ್ಯೂಷನ್ ಸಾಕ್ಷಿಗಳನ್ನು ಪೋಲೀಸ್ ಅಧಿಕಾರಿಗಳು ಹೋಗಿ ನೋಡುವದು (ಕೋರ್ಟನಲ್ಲಿ ಕೇಸು ನಡೆಯುತ್ತಿರುವಾಗ) ಯುಕ್ತವಲ್ಲ" ಎಂದು ಹೇಳಿದರು.

ಧರ್ಮಪ್ರಕಾಶ ದೇವರಾವ್ ಶಿವರಾಂರವರನ್ನು ಡಿಫೆನ್ಸ್ ಪರ ಸಾಕ್ಷಿಯಾಗಿ ತಾವು ತೆಗೆದುಕೊಳ್ಳದೆ ಬಿಟ್ಟುಬಿಟ್ಟಿರುವುದಾಗಿ ಶ್ರೀ ಎಲ್. ಎಸ್. ರಾಜುರವರು ತಿಳಿಸಿದರು.

ಇಲ್ಲಿಗೆ ಡಿಫೆನ್ಸ್ ಸಾಕ್ಷ್ಯಗಳೆಲ್ಲಾ ಮುಗಿದಂತಾಯಿತು.

ಪಬ್ಲಿಕ್ ಪ್ರಾಸಿಕ್ಯೂಟರು ಕೋರ್ಟನ ಮುಂದೆ ಒಂದು ಅರಿಕೆಯನ್ನು ತಂದು, ಡಿಫೆನ್ಸ್ ಪರವಾಗಿ ಹೊಸದಾಗಿ ಬಂದಿರುವ ಸಾಕ್ಷ್ಯಗಳ ದೃಷ್ಟಿಯಲ್ಲಿ ಕೆಲವರನ್ನು ಕೋರ್ಟು ಸಾಕ್ಷಿಗಳನ್ನಾಗಿ ತೆಗೆದು ಕೊಂಡು ವಿಚಾರಣೆ ನಡೆಸಲು ತಾವು ಸೋಮವಾರ ಅರ್ಜಿ ಸಲ್ಲಿಸುವುದಾಗಿ ಹೇಳಿದರು.

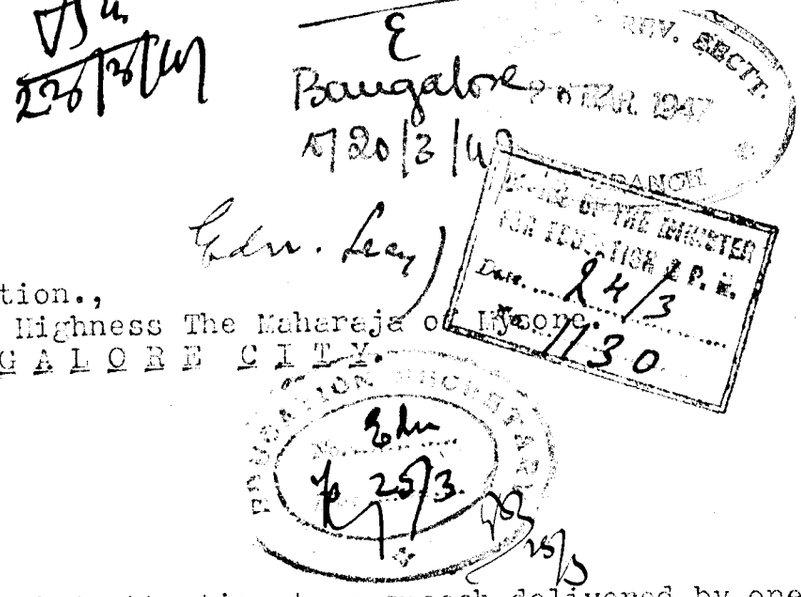
ಮೊಕದ್ದಮೆಯು ಸೋಮವಾರಕ್ಕೆ ಮುಂದು ಹಾಕಲ್ಪಟ್ಟಿದೆ.

ಶ್ರೀ ಎಂ. ಎಲ್. ಶ್ರೀಕಂಠಯ್ಯನವರ ವಂದನಾರ್ಪಣೆ

ಬೆಂಗಳೂರು ಮಾ ೧೪

ಮಾತೃಭೂಮಿ ಸಂಪಾದಕರಾದ ಶ್ರೀಯುತ ಎಂ. ಎಲ್. ಶ್ರೀಕಂಠಯ್ಯನವರು ಈರೀತಿ ತಿಳಿಸುತ್ತಾರೆ:-

ಅಖಿಲ ಮೈಸೂರು ಪತ್ರಿಕೋದ್ಯೋಗಿ ಸಮ್ಮೇಳನದ ಐದನೆ ಅಧಿವೇಶನದ ಅಧ್ಯಕ್ಷ [illegible]



To,

The Minister ~~for~~ Education.,
Government of His Highness The Maharaja of Mysore.
B A N G A L O R E C I T Y.

Sir,

May we invite your kind attention to a speech delivered by one of your subordinate officialx at the Celebration of the "Prophet's day" in Turkur? We are pained to point out that an officer of the status of the Deputy Director of Public Instruction, taking part in Communal agony and criticising the other two main religions namely Hinduism and Cristianity

In the speech he delivered, he says that the present Generation ~~of Hinduis~~ of Hinduism is unworthy of that name as they are Idol Worshippers, which, in his opinion is not at all permitted by the Doctrines of that religion. In this connection every Hindu has to question him whether he has readly read any of the Hindu religious books and if so,,may he be pleased to mention their names where Idol worshipping is prohibited so that they may learn from him better about their religion. If he fails to do so, it is unfair on his part to meddle with other religions without knowing fully well the fundamental basis on which they are based.

He has not only misintrepreted Hinduism but also stepped even to blame Christianity and satarized one of vital teachings of Christ in the Bible. In this event also he has exhibitted his ignorance about Christianity. By referring all these things, perhaps he wanted to show the superiority complex of his religion namely Mohamadinism, by blaming and criticising the other two religions that prevails in India.

We all know what the conditions are in other parts of India where Communal outbreaks have taken place. Fortunately our state is far away from such undesirable happenings till now. But it is uncertain whether the same situation continue any longer if such irresponsible officials

continues in responsible posts in the Government. Moreover he is the head of a department where at the future generation of this State is to be moulded. If such young and energetic pupils are encouraged to create a gulf between the different communities, one may easily guess that, what may be the future fate of the State. In this connection we may be permitted to bring to your kind notice that it is not the first time, he is delivering such dangerous speeches. This has already enraged a number of Hindus and Christians which may result in communal clash at any time. So in the best interest of the State, we may advice you to get rid off such irresponsible officials to maintain peace and order in the State.

We suppose that the proposed Pakistan has no place in Mysore State, as the Muslim community is very much scattered all over the State and as they are only 4% in Population. If at all, it is the desire of the Muslims to survive in this State the Muslims have to learn to live with us as brothers and treat us accordingly.

The official refferred to above is one, by name Mr. Abdul Wahab the Deputy Director of Public Instruction in Mysore, Bangalore. Who has overlooked even the rules and regulations to be followed by Government officials. As such, Government is expected to take him into task and punish him severely for having disobeyed the rules and regulations of the Government.

We have enclosed herewith a copy of of his speech delivered by him in Tumkur, for your kind consideration, which was published in the "Indian Express" news paper and translated into Kannada in the Local News Paper "Tai Nadu" Dt 15/3/47.

We hope that you will give greater care to this and do the needful as early as possibleand keeping us informed us through the press.

Thanking you in Anticipation.,

Your's Sincerely.

R Chandrasekaran B.Sc

P. V. Srinivasan II (Hons

M.G. B.Sc.

Copy of this letter has also been forwarded to Mr. Belur Srinivasa Iyengar, Member of Legislative Council for his information.

Name of Paper ..... 'Azad' .....

Date ..... 26-3-47 .....

5467

جناب بیرسٹر عبدالوہاب صاحب کے خلاف اخبار پیٹنا

تعصب اور کوتاہ نظری کی دلیل

کانگریسوں کی یہ بات واضح ہو چکی ہے کہ وہ ہر مسئلہ کو تعصب اور فرقہ وارانہ نظر سے دیکھتے ہیں

گذشتہ ماہ ٹکور ہائی اسکول میں جشن میلاد النبی منایا گیا جس کی صدارت جناب عبدالوہاب صاحب ڈپٹی ڈائرکٹر نے کی آپ نے ایک مسلمان کی حیثیت سے مذہب اسلام کی خوبی اور خصوصیات ظاہر کیے۔ آپ نے کہا کہ اسلام ایک خدا کی پرستش سکھاتا ہے اور اسلام میں کئی خداؤں کی پرستش کرنا شرک اور گناہ عظیم ہے آپ نے یہ بھی کہا کہ آجکل مسلمان اور ہندو دونوں اپنے سچے دھرم سے دور ہوتے جا رہے ہیں نہ ہندو ہندو ہیں نہ مسلمان مسلمان ہیں آپ نے یہ بھی کہا کہ اسلام کا نعرہ امن ہے اسلام ہمیں امن اور سلامتی کی دعوت دیتا ہے اسلام یہ نہیں سکھاتا کہ اگر کوئی ایک گال ہمیں مارے تو ہم دو سرا گال پھیر دیں اسلام انصاف چاہتا ہے۔

ایک سمجھدار اور ذمہ دار گورنمنٹ آفیسر ہونے کی حیثیت سے آپ نے کہا کہ ہندو اور مسلمان کو ایک ساتھ محبت اور اتفاق سے رہنا چاہئے آپ نے کہا کہ کوئی کام ایسا نہ کریں کہ جس سے آپس میں نااتفاقی اور دشمنی بڑھتی ہو میں ہندو طالبعلموں سے التجا کرتا ہوں کہ وہ ونڈے ماترم نہ گائیں اور آپس میں اتفاق اور دوستی سے رہیں حاضرین میں سے ایک ہندو طالبعلم نے کہا کہ ونڈے ماترم میں کوئی ایسی برائی نہیں جس کو ہم چھوڑ دیں آپ نے اسکو سمجھاتے ہوئے کہا کہ ونڈے ماترم کا بنیادی حصہ اسلام کے خلاف ہے۔ یہ تھے چند وہ زریں اور حقیقی الفاظ جس پر بعض کوتاہ نظر ہندو بغیر حقیقت کو سمجھے چلا اٹھے کہ آپ نے ہندو مذہب پر عیسائی مذہب اور حکومت پر حملہ کیا ہے

کیا ہم ان چلانے والوں سے پوچھ سکتے ہیں کہ حقیقت کو ظاہر کرنا امن اور سلامتی کی دعوت دینا جرم ہے؟ آپ ذمہ دار افسر ہونے کی حیثیت سے آپ نے کہا کہ کوئی ایسا ترانہ نہ گائیں جس سے دوسروں کے جذبات مجروح ہوتے ہوں ہندو اور مسلم طلباء مل کر کوئی ایسا ترانہ گائیں جس سے آپس میں اتفاق اور محبت پیدا ہو۔ آپ نے کسی مذہب کو نہ برا کہا اور برائی ظاہر کی نہ کسی مذہب کی تنقید کی

ہمیں افسوس ہے کہ تعصبی جذبے کے تحت حقیقت کو بے حقیقت اور دوستی کو دشمنی کے رنگ میں آپ کے متعلق طرح طرح کے الزامات ہندو پریس میں شائع ہو رہے ہیں یہ بالکل بے بنیاد بے حقیقت اور ایک طرفہ ہیں اس قسم کے غلط اور جھوٹے پروپیگنڈے سے کوئی فائدہ حاصل نہیں ہوتا۔

محمد علی شریف :-

نائب صدر مسلم اسٹوڈنٹس فیڈریشن بمبئی

The Vice-president of the Muslim Students Federation, Bombay criticises the Kamada press comments on the speech of Mr. Abdul Wahab B.A.B.L. as misleading and false propoganda. He adds that Mr. Abdul Wahab spoke in general terms of the moral and spiritual degeneration of all religions including Islam and that he never spoke anything which could wound the feelings of any religious sect.

Submitted
for perusal: Education Secretary)
26/3/47

26/3 The D.P.I has been reminded to expedite a report.
27/3/47

Min. Edu)

7/4/47

8/4

EDUCATION SECTION
Edu
27/3

OFFICE OF THE MINISTER FOR EDUCATION, G. P. B.
Dy. 3
No. 6247

PUBLICITY OFFICE

Name of Paper .... THE INDIAN EXPRESS, TUESDAY, MARCH 25, 1947 Date :.....

MR. WAHAB'S REFLECTIONS ON HINDUISM

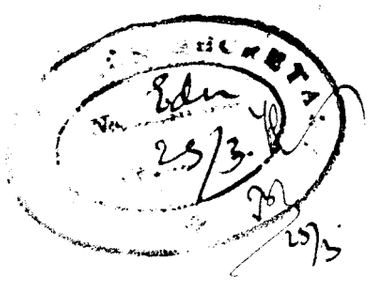
Mysore D.P.I. to Hold Enquiry

TUMKUR, Mar. 21.

Mr. R. Kasturiraj Chetty, Director of Public Instruction, Mysore, who came to Tumkur yesterday stated in an interview that he was holding an enquiry into Mr. Wahab's speech on the Prophet's birthday.

It may be remembered that Mr. Wahab cast aspersions against Hinduism.

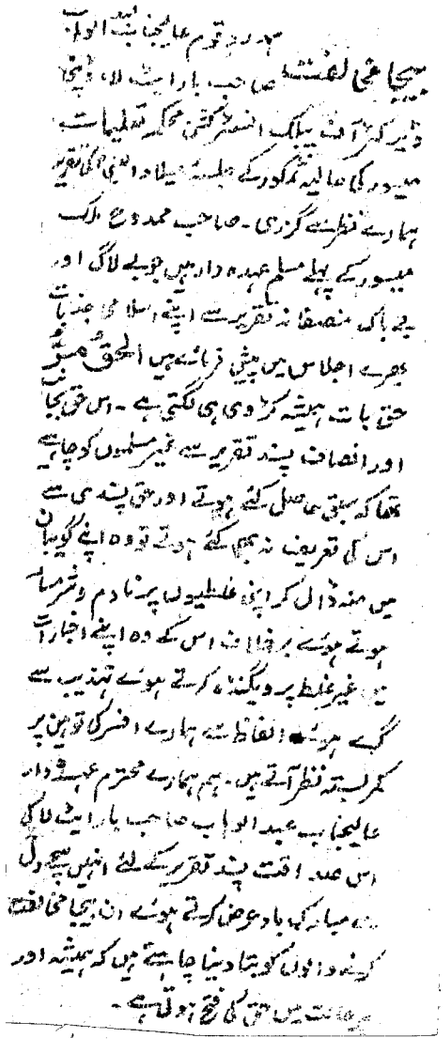
Submitted for perusal
Education Secretary
25/3/47



PUBLICITY OFFICE

Name of Paper ..... Al Ulalam .....

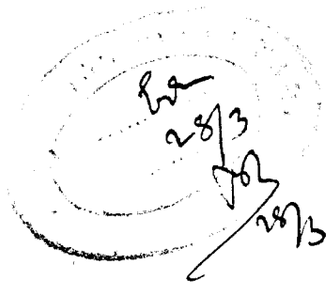
Date ..... 28-3-47 .....



A correspondent writes that he has read the an account of the speech delivered by Mr. Abdul Wahab sahab in Imabar and states that the non-Muslims instead of taking a lesson from what he said are raising a hue & cry. The correspondent congratulates Mr. Abdul Wahab Sahab on his reported speech and on having the moral courage to express truth which always appears bitter.

Submitted
for perusal: (Sd/- Student Secretary)
28/3

28/3



PUBLICITY OFFICE

168

Name of Paper .....

Date 26-3-47

Daily News

ALLEGED SPEECHES BY MR. WAHAB

ENQUIRY BY D. P. I.

BANGALORE, Mar. 26

It is reliably learnt that Mr. R. Kasturiraj Chetty, Director of Public Instruction, and Mr. A. C Deva Gowda, District Educational Officer, visited the Malleswaram High School, on Monday and made enquiries regarding a speech alleged to have been made by Mr. Abdul Wahab, Deputy Director, recently. The authorities also, it is learnt, took written statements from the staff members of the High School.

A similar enquiry was conducted by the D. P. I. last week at Tumkur, it is gathered.

Subject for remark
Education Secretary
27/3/47

'Alkalam' Date 29-3-47

A correspondent Mr. S.K. Ahmad Editor Secretary Muslim League, Cuttack characterises the Kamada press propaganda against Mr. Abdul Wahab as communal biased. He states that Mr. Wahab never spoke any thing against any religion as such but has pointed that it is irreligious to wound the feelings of any community and as the singing of 'Vandemataram' is one such acts it must be given up. He adds that Mr. Wahab has tried to preach communal tolerance which is very necessary in these days.

Submitted
for perusal: Educational Secretary
29/3

KKR 29/3

29/3

29/3

ہندو ذہنیت کا افسوسناک مظاہرہ

جب انسان تعصب اور کوتاہ نظری کے نشہ میں مبتلا ہو جاتا ہے تو اس کی نظر ایک سخت حقائق و صداقت کی جانچ پڑتال سے عاری ہو جاتی ہے چنانچہ چند دنوں سے ہندو عوام جناب عبدالوہاب صاحب ڈپٹی ڈائرکٹر محکمہ تعلیمات کے خلاف ادعا دھند تنقید شروع کر رکھی ہیں گزشتہ ماہ جبکہ صاحب موصوف نے جمگاور میں جلسۂ میلادالنبی صلعم کی صدارت کرتے ہوئے نونہال طلبا سے خطاب فرمایا تھا اور چند ارشادات نبوی سے حاضرین کو محظوظ فرمایا تھا جس میں اتفاق و رواداری مساوات اور انصاف وغیرہ باتوں پر زور دیا تھا تو ہندو عوام چراغ پا ہو کر صاحب موصوف کے خلاف سخت غم و غصہ کا اظہار کر رہے ہیں صاحب موصوف نے جلسہ کی مناسبت سے اسلامی نظریہ پیش کرتے ہوئے چند مفید ہدایتیں فرمائے اس سے ہندوؤں کا کیا بگاڑا۔ صاحب صدر نے جو کچھ فرمایا تھا وہ اپنی طرف سے کچھ نہیں بلکہ قرآن اور اسلام کی تعلیم کا اعادہ فرمایا تھا۔ ایک مذہبی جلسہ میں اس جلسہ کی مناسبت سے اسی مذہب کے چند نظریات کا اعادہ نہ فرماتے تو اور کیا فرماتے اس پر غیر مسلم برآفروختہ ہونا بے محل ہے ایک غیر سیاسی مسئلہ کو سیاسی اہمیت دے کر ایک ذمہ دار آفیسر کے خلاف پروپگنڈا نہ موزوں ہے۔ ایسے موقعوں پر ایک مسلمان تو کیا اگر ایک غیر مسلم صدر بھی ایسی ہی نصیحتیں کرتا جیسا کہ جناب صدر صاحب نے کی۔ اکثر ہندو لیڈروں نے ہمیشہ یہی اعلان فرماتے رہتے ہیں کہ جہاں تک ہو سکے ایک مذہب والے کسی دوسرے مذہب والوں کی دل آزاری سے پرہیز کریں اگر وہی الفاظ جناب صدر صاحب نے "وندے ماترم" کے متعلق فرماتے ہیں تو ہندوؤں کو کیوں برا معلوم ہونے لگا۔ کیا انہیں کی یہی تفسیر ہے جو ہندو عوام مسلمانوں سے روا رکھتے ہیں۔ بحیثیت محکمہ کے ایک اعلیٰ افسر ہونے کے صاحب موصوف کا فرض تھا کہ ملک کی موجودہ فضا میں اپنے ماتحتوں اور طلباء کے سامنے ایسی ہی نصیحت کریں کیونکہ حکومت کا بھی فرض ہے کہ ملک کو فرقہ وارانہ فسادات سے پاک رکھے۔ اگر ہندوؤں کو یہ خدا لگتی باتیں بری معلوم ہوں تو آج کل انگریزوں سے نکاح بیوگان انگریزوں کے ساتھ مساوات وغیرہ باتوں پر کیوں تعریف کر رہے ہیں جو اسلامی تعلیم کے عین مطابق کیا یہ باتیں انھوں نے اسلام سے مستعار نہیں لئے ہیں؟ اگر یہ سچ ہے تو پھر اسلام کی یہ بھی اور اک تعلیم پر بھی ہندو لوگ صاحب کو پانی پی پی کر کوس رہے تھے۔

ذہب نہیں سکھاتا آپس میں بیر رکھنا
ہندی ہیں ہم وطن ہے ہندوستاں ہمارا